=CB=116,798

Thomas F. Torrance

King James the first after perusing this, was very severe and thoughtfull. When he the Prelat of Canterberry coming in, observed his being so, said certainly you have been reading some thing against us. The King cuired it was so, to which the Prelat said he not consider'd, it shall quickly have an answer. To whom the King said, how will you answer what contains nothing but Scripture and Fathers to back what he asserts. Some assert that this was said on reading Calderwoods Altare Damascenum

1st edition - very scarce.

THE PASTOR and the PRELATE, OR REFORMATION and CONFORMITIE

ſhortly compared

By the Word of God, By Antiquity and the proceedings of the Ancient Kirk, By the nature and uſe of things indifferent, By the proceedings of our ovvne Kirk, By the vveill of the Kirk and of the peoples ſoules, And by the good of the commonvvealth and of our outvvard eſtate:

with

The Anſvver of the common & chiefeſt objections againſt everie part:

ſhevving

VVhether of the tvvo is to be followed by the true Chriſtian and Countrieman.

4

David Calderwood

Joshua 24. 22.

And Ioſhuah ſayd unto the people, Yee are vvitneſſes againſt your ſelues, and they ſayd, We are vvitneſſes.

But 1 Kings 18. 21. it is ſayd,

And the people anſvvered him not a vvord.

ANNO M. DC. XXVIII.

FOR no other is this intended: not for him that readeth not, but casteth it by, or cloaseth his eies least he see trueth, judging of things controverted by his ovvne conceits, or upon report, and not upon tryall. Neither for him that is either so Antichristian, that he hath not the patience to reade one page vvritten against Prelates and their Hierarchie, or that is so unchristian, that his earthly designes are his highest intentions, & esteemeth all motions about religion that crosse him, or comfort him not in these, to be either seditious commotions, or nothing but idlements of indifferencie. But for him vvho aboue all things loues to see the trueth, & aboue all things loueth the trueth, vvhen he hath seene it, that is euen for thy selfe (Christian Reader) haue vve entred into this Comparison of the Pastor and Prelate, and at thy hands do vve expect the performance of tvvo christian duties: one is for thy ovvne good; That thou vvilt labour vvith thine heart for more feeling novv, then thou had faith at the first, vvhen it vvas often foretold from the vvord of God, and the vvoefull experience of former times, T*hat this transcendent Hierarchie of Lordly and lording Prelates, brought in upon the Kirk of Christ vvithout precept or example from himselfe, vvould proue at last the ruine of Religion.* Novv may be seen vvhat vvas said before, that [a] the government of the Kirk and the vvorship of God are like the tvvinnes spoken of by Hippocr.

[a] *Perth assembl. Preface.*

and that the one of them dvvyning avvay, & dying amõg us, the vvhole face of the other looketh pale and pitifully proclaymeth (if the crye of our sinnes vvould suffer us to hear) that religion her self is sick at the hart: for vvhat are the dayly encrease of old papistrie, the spreading gangrē of nevv heresies, the scoffing at holines in stead of imitating, the laughing at sin in stead of lamentation, but the unseparable effects of this prelacie, and the ordinarie practises of our Prelats, the Symptomes of the sicknes of Christian religion, and the causes of this cloude of vvrath, that so long hangs and hovers aboue us. Consider that (according to Bernard his observation of these blindvvynding staires that leade dovvn to destruction *b*) this Hierarchie vvhich in the beginning seemed a vveight so insupportable, that they vvho tooke it upon them could not hold up their faces for sin, and for shame, did appeare soone aftervvard albeit heavie yet tollerable, of heavie it became light, of light insensible, of insensible delectable, & of delectable it is at last become a matter of gloriation. That vvhich vvas a glorie is become a shame, and that vvhich vvas a shame is accounted a glorie. Of late Ministers could not be found to fill the voyd places of prelacie: novv prelacies cannot be found to fill the voide hearts of the ministers: so farre haue vve turned from that vvhich vve euen novv vvere, and in so fevv yeeres, that vvhich vvas nothing els but a rope of disgrace, is vvonderfully changed into a chaine of pride. As thou loveſt Jesus Christ, and thine ovvne soule, and vvould be loath to communicate in all the sinnes, and to involue thy self into the guiltines of all

b *Quid non evertat consuetudo? quid non assiduitate duretur? quid nõ usui cedat? Primũ tibi importabile videtur aliquid, processu temporis, si assuescas, judicabis nõ adeo grave, paulo post & leve senties, paulo post nec sentries, paulo post etiã delectabit. Ita paulatim in cordis duritiam itur, & ex illa in aversionem. Bernard. ad Eugen.*

all the evils that this Prelacie hath produced: take heede that thyne eye be not dazeled vvith the vernice and ſplendor that the vvorld hath put upon it (for in ſubſtance it is the ſame it vvas at the beginning, and in the fruits hath proved far vvorſe then at the firſt vvas feared) labour to keepe thy judgement ſound and affection ſincere, ſtill thinking of the painfull Paſtor and proud prelate, as they vvere thought on ſince the reformation, and praying to God, as good men did of old, in the corrupt times of the Kirk. *c* That he vvould put to his hand, & purge his vineyard, That he vvould vvhip buyers and ſellers out of his Temple: That he vvould ſtrike Giezites vvith Leproſie, and that he vvould bring lovv ſuch Simonites as novv are ſo high, being lifted up by the miniſterie of Satan.

c Expurga Domine Vineam tuam ſpinis undiq; & labruſcis oppletam: ſic ut olim flagellū de funiculis & de templo tuo ſanctō nummularios expelle, vendētes ejice, ementes exturba, cunctos impios mercatores, niſi pœnitentiam egerint. Giezitas lepra percute, Simonitas altè volantes, Satanaq; miniſterio in excelſum elevatos illide, ac dejice, &c. Nicol. Clemangis.

Another Chriſtian dutie (Chriſtian Reader) vve expect at thyne hands, for the good of the Kirk, That vvhatſoever be thy place, higher or lovver, farther or nearer unto his Majeſties perſon, vvho gladly vvould acquainte his Majeſtie particularly vvith the eſtate of the Kirk, in his Majeſties Kingdome of SCOTLAND, as vvhat it vvas once, vvhat it might haue been before this time, vvhat it is become of late, and vvhat it is like to be ere long: But either can not for vvante of occaſion, or dare not for avve of the Prelates, vvhoſe courting is more to be feared then theire curſing: That thou vvould doe vvhat thou may to make this follovving Treatiſe come to his Majeſties hands: for vvee his Majeſties loving people of Scotland vvho *d* both loue his Majeſties perſon and Croune,

d Epheſtion ελλαξ-ωνιος & Craterus φιλοβασιλευς.

acknovvledging the dutie vve ovve to his Majesty, commanded in the first Commandement after the first Table, to come neareſt unto that religion and piety, vvhereby vve vvorſhip God himſelfe, [e] vvho neither loue Schiſmes in the Kirk, nor vvittie reconcilements of trueth and error, but vvould keep the trueth in peace, vvho neyther are Puritanes, nor Brovvniſts, nor Anabaptiſts, nor ſeditious, as men calumniate: but Profeſſors of the Religion as it vvas at the firſt reformed amongſt us, and as it hath furnished unto us all the hope that vve haue of eternall happines, vve vvould shevve his gracious Majeſtie, that according to the ſaying of Salomon, *When the righteous are in authoritie the people reioyce, &c.* [f] Our hearts vvere filled vvith joy, and our mouthes vvith laughter, vvhen at the firſt beginnings of his raigne, vve did not onely heare the fame of his princely Inclination to equitie & righteous judgmẽt, but did perceiue the noble proofes thereof, in trying the trueth of things controverted, vvhile his Majeſtie, vvith that vvorthy King, kept ſtill one eare shut for the other partie, & vvith that vvyſer King, vvhen he declared that the vviſedome of God vvas in him to do judgment, vvould haue both parties to ſtand before him at once, that hearing both, they might ſpeede beſt, and goe out moſt chearfull from his Majeſties face, vvho had the beſt cauſe. By this vve vvere confident, that his Throne should be eſtabliſhed, the Nations ſvveyed by his Scepter exalted, & our cauſe, vvhich is no mans particular, but Chriſts ovvne cauſe, should be heard at laſt, and righteouſly determined, that everie thing in the houſe of the God of heauen,

e 1 *Tim.* 5, 4.

f *Proverb.* 29. 2.

heauen might be done after the vvill of the God of heauen, then vvhich there can be nothing more reasonable, and vvhich is the summe of all our desires. Our adversaries upon the contrarie, out of the experience they finde of his Majesties disposition to equitie, & out of the conscience they haue of the iniquitie of the cause that they maintaine, onely becauſe it maintaineth their greatnes, haue used all meanes to prevent his tryall, haue stopped so farre as may be, all vvaies of information, & (according to the craftie counsell giuen to Pericles) not being [g] able to make account, haue done vvhat they can, that th y be not called to account. When Commissioners vvere to goe to his Majestie, they vvould haue none but their ovvne, & vvhen some that vvere not their ovvne vvere chosen by a meeting of the Kirk, they vvould not haue them to goe. vvhich hath made us after long vvaiting in silence and many essayes to resolue in ende, there being no other vvay left unto us, vvith all submission of minde, to send up our Pastor and Prelate in print, vvho haue been impeded by the Prelates to come together in person. Neither can it offend the Prelate, that the Pastor speak the trueth this one time for himselfe and the Prelate, since the Prelate so many times hath spoken his pleasure for both. Our silence and ceasing in the cause vvould giue greatest vvorldly ease to our selues, and greatest contentment to our adversaries, vvho novv crye nothing but peace, peace, that is, a peaceable possession of their honours and vvealth, and a cruell oppression of their brethren. [h] But vvithall vvould proue us, to be unfaythfull, both to our God, and to our

[g] *Pericle dicente, non invenire se quo pacto ministerij rationem redderet, atq; ideo cōsiliari: ergo inquit, Alcibiades, quare potius quemadmodum rationem non reddas. Valer. Max. lib. 3. cap. 2.*

[h] *Si pacem non potest habere cum fratre nisi subdito ostendit se non tam pacem cupere, quam sub pacis condition e vindictam. Hieron. ad Theop.*

to our King, for beſide the obligation that is commune to us vvith other reformed Kirks, vve ſtand bound by ſolemne oath, covenant and ſubſcription, published to the vvorld, to defend the doctrin and diſcipline of this Kirk, and to oppoſe the Hierarchie, and all rites and ceremonies added to the vvorship of God. Silence in ſuch a cauſe may be ſinne to other Kirks, but to us it is perjurie in the ſight of God, and vvould alſo proue us unfaithfull to our King. For hovvſoever the Prelates profeſſe in publick, *That no Ceremonie no Bishop, no Bishop no King*, and doe ſuggeſt in ſecret the ſervice that they can doe to Monarchie; they doe but minde themſelues, and their ovvne Idoll. That government of the Kirk is moſt uſefull for kings and kingdomes, vvhich is beſt vvarranted by the Word of God, by vvhom Kings reigne, and kingdomes are eſtabliſhed. The pillars of his Majeſties Throne are of Gods ovvn making, Religion upon the right hand, & Righteouſnes upon the left. The pompe of Ceremonies, and pride of prelacie are pillars artificially vvrought by the vvitte of man, for ſetting up and ſupporting the Popes tyranny, *No Ceremony no Prelate, no Prelate no Pope.* VVhen his Majeſties vviſedome hath ſearched all theſe creitis of this controverſie, let us be reputed the vvorſt of all men, let us all be cenſured, ſilenced, confined, deprived or exiled, as ſome of us are, and haue beene for a long time. If the cauſe that vve maintain ſhall be found any other, but that vve deſire that God be ſerved, & his houſe ruled according to his ovvne vvill, and if it ſhall not be found, that the Kirk of God perfect in order, and office-bearers vvithout

Prelates

Prelates and their ceremonies, may be governed upon a ſmall part of their great rents, vvith more honour to God, vvith more heartie obedience to the Kings Majeſtie, vvith greater riches and glorie to the Crovvne, vvith greater contentment to the body of the vvhole kirk & kingdome, greater peace amongſt our ſelues, and greater terror to Satan & all his traine of hereſie, prophaneſſe and perſecution, as vve ſhall be ready to demonſtrate particularly (if this vvhich followeth be not ſufficient) vvhenſoever his Majeſtie ſhall be pleaſed to require: and vvhich vve are aſſured his Majeſtie vvil perceiue upon ſmall conſideration, for a minde inclined by divine povver to religion and pietie, vvill ~~not~~ at firſt ſight diſcerne, & be poſſeſſed vvith the loue of the heauenly beautie of the houſe of God, they both proceeding from the ſame ſpirit. God alſufficient bleſſe his Majeſtie both in peace and vvarre, both in religion & juſtice, vvith ſuch ſucceſſe, as may be ſeene euen by the envious eye of the enemy, to be from the finger and favour of God, and may alſo make his happie gouvernment to be a matter of gratulation to the Godly, and to be admired and remembred by the poſteritie, as the meaſure and example of their deſires, vvhen they ſhall be vvishing for a religious and righteous King.

THE FIRST PART.

The Pastor & Prelate compared by the VVord of God.

The forme of worship, and government, to be learned from the Word.

THat the Worship of God & the Government of the Kirk, vvhich is the house of God, are to be learned out of his ovvn Word: it is a trueth against the vvhich the gates of Hell shall never prevaile. For vve ought to giue this glorie to God, that all his bookes are full, and vvritten on both sides; as the booke of nature, the booke of providence, and the booke of conscience is perfect, so also the scripture, vvhich is the booke of grace, is perfect. We ought to giue this glorie to the sonne of God: that as he is a perfect high Priest for reconciliation, he is also a perfect Prophet for revelation, and a perfect King and lawgiver for ruling of his owne Kirk and kingdome. We ought also to giue this glorie to the Spirit of God, that as he purposed to set dovvne a Covenant, a Testament, and a perfect Canon, so in fulnes of wisedome he hath performed his purpose. We ought humbly to acknowledge, that the Kirk hath no power (vvhether by translation of divine ordinances from the old to the new Testament, under pretext of pietie, or by imitation of the enemie, seeme it never so charitable, or by mans invention let it appeare never so plausible) to make new lawes, or to institute any nevv office or office-bearer, any minister, or part of ministration in the house of God. *a* But that it is her parte to see the will of God obeyed, and to appoint Canons and Constitutions, for the orderly and decent disposing of things before instituted. We call here the Prelates and ~~Pastors~~ of Conformi-

What then is the Kirks part.

a Polycleti regula ad Leges, Lesbia regula ad æquitatem opus. Bodinus in method.

Conformitie to a threefold consideration. FIRST, that they agree not amongst themselues about the matters in question: *b* some of them affirming, that their Hierarchie is warranted by divine authoritie; others confessing, it is onely by ancient custome: and a third sort defending neither of the two, but that it is Apostolick. Againe some of them make the forme of Kirk government to be universall and perpetuall, others holding it to be conformable to civill policie, as if man might prescribe unto God, what forme of government is fittest for his house: for that which is highly esteemed amongst men, is abhomination in the sight of God. He that hath the seauen eyes seeth better in his owne matters then man that seeth nothing but by his light. Wisedome that hath built her house, and hewed out her seuen pillars, can not be content that mans wisedome should devise and hewe out the eight pillar. SECONDLY, they should consider, that the arguments and answers that we giue to them against their Hierarchie & ceremonies, are the same that they ar forced to use in defence of the trueth against the Papists: and the answers and arguments that the Papists giue them for traditions, for the Popes monarchie, and for their will-worship, they are forced to use them against us in defence of their cause: resting thus in their lukewarmnesse, & halting betwixt two, for the loue of the world. Which hath made the Papists to say, that the Prelates disputing against them are Puritanes, & while they dispute against the Puritanes they are Papists, & turne to their side. THIRDLY, they should consider, that the forme of Government, and divine ceremonies under the Law, were not removed to giue place to the inventions of man under the Gospel. What is beside the particular precepts of God in Scripture, is against the generall Commandement: *Thou shalt not adde to the Word, that I haue commanded*, &c. And therefore let us say with Augustine: *c We are brethren, why striue we, Our father died not intestate, but made a Testament, and dyed and rose againe: The father lyeth in the graue without sence, and yet his words are in force, Christ sitteth in heauen, and his Testament is contradicted on earth, let it be read &c.*

The Prelates agree not among themselues.

b *Iure divino disciplinam Hierarchicam tuentur alii, alii jure humano tantum: alii jure divino, sed apostolico, alius* [illegible] *episcopalem magistratem immutabilem contendunt, alius tuentur immutabilem, ut ex Iuello, Saravia, Hookero, Downamo, Barlowo, Bilsono, Bancroftio, Tileno, & aliis hierarchicis satis est manifestum.*

They halt betwixt two.

They would make a new ceremoniall law.

c *Quid litigamus? Fratres sumus. Non intestatus mortuus est pater, fecit testamentum, & sic mortuus est & resurrexit. Tamdiu contenditur de hereditate mortuorum, quamdiu testamentum proferatur in publicum, & cum testamentum fuerit prolatum in publicio, tacent omnes ut tabulæ aperiantur. Aug. in Psal. 21.*

tur, & recitentur. Index intentus audit, advocati silent, præcones silentium faciunt, &c.

read &c. Let the Pastor and the Prelate be presented before the Lavv and Testimonie. Let the authoritie of the one and the other be pōdered, not in the vveights of vvorldly avarice and ambition, but in the ballance of the Sanctuarie, and let us measure their callings and cariage, not by the corde of the Canon Lavv, but by the golden reede of the Temple, & vve shall soone see, vvhether of the tvvo hath vvarrant frō God.

J.

The perpetuall and due officebearers in the Kirk. 1 *Corint.* 12.28. *Ephes.* 4.11.

THE PASTOR acknowledgeth no offices in the Kirk, after the extraordinarie of the Apostles, Prophets & Evangelists, but the ordinarie *d* of Pastors, Teachers, Elders and Deacons, appointed by Christ, as sufficient for the weill of the Kirk, and of everie member thereof in all things spirituall and temporall.

The PRELATE setteth up one hierarchie of Archbishops & Lordbishops: having for the head the Roman Antichrist, and for the traine Suffraganes, Deanes, Archdeacons, Officials &c. never named in Scripture, nor knowne in the purer tymes of the Kirk, against the weill of the Kirk, and of every member thereof, both in things spirituall and temporall.

No difference in Scripture betwen a pastor & a Bish. *c Barnabas is called an Apostle act.* 14. 4. & 14. *because he was an Apostle as Paul was, Titus & other two,* 2 *Cor.* 8. 23. *and Epaphroditus, phil.* 2. 25. *are Apostles, or messengers of the Kirks Act.* 20. 28. *phil.* 1. 1. 1 *tim.* 3. 2. *tit.* 1. 7. *wher in the Syriack for the name of Bi. is put the word that signifies the Elder.* 1 *pet.* 5. 1. 2.

2. The PASTOR, according to the Scripture, putteth difference betwixt the names of the Office-bearers in the New-Testament, *e* never calling the ordinarie by the name of the extraordinarie, nor the inferior by the name of the superior, as the Pastor by the name of the Apostle or Evangelist: but never putteth difference at all betwixt a Pastor and a Bishop: making everie Pastor to be a Bishop, and taking the Pastor and Bishop alwaies for one.

The PRELATE maketh a confusion of names, that he may put himselfe in the place of the Apostle, as the Pope will be in the place of Christ: but against all Scripture will make so great difference betwixt a pastor and a bishop, that he will haue no Pastor to be a Bishop, and that there be no bishop but the Prelate.

No L. Bis. in script. *f* Onely Christ Lord in his own house. Ioh. 13 13. Heb. 3. 6. Mat. 20. 25 κατὰ κυριεύουσιν, κατεξουσιάζουσιν, but Luk. 22. 25. the simple word κυριευων, that is denied to the Apost. which was granted to kings, which the sons of Zebedeus sought, and for which the Apostles did contend.

3. The PASTOR can see no *f* Lord Bishop in Scripture, but the Lords Bishop onely, a name of labour and diligence, & not of honour and ease.

The PRELATE will admitt no other bishop but a Lordbishop, which he hath made a name of honour and ease without labour or diligence.

No Bi. of Bishops, or pastors in Scrip. *h* Act. 15. 2. & 20. 17. *phil.* 1. 1. 1 *pet.* 5. 1.

4. The PASTOR is a bishop set over a flock, in respect wherof he is called a Bishop, *g* & not in relatiō to other Pastors.

The PRELATE setteth himselfe as a Bishop over pastors, and in respect

spect of them is called a Bishop, and not in relation to any flock.

5. The PASTOR is set over a *h* particular flock, that may convene together in one place, amongst whō he is to exercise the whole parts of the ministerie, as preaching, prayer, ministration of the sacraments & discipline, according to the trust cōmitted to him by the Son of God, in whose name he is Embassador, frō whō he deriveth his power, on whō he depēds in th'exercise of his ministerie, & to whō he must be coūtable, & to no other Past. or Bis.

The PRELATE both ordeyneth Pastors at large, without aſsignatiō of a particular flock (as if he were either making Masters of Art & doctors of phisick, or as if ordination should goe before election, which is as absurde, as first to crowne a king, or install a magistrate, & then to choose him) and setteth himself as a proper pastor over a whole province, & over many kirks in divers provinces, as well of those that he never saw, as of that where his seate is, esteeming the pastors to be but his helpers & Substitutes, as having their power from him, being obliged to render accounte to him, and whom he may continew and displace at his pleasure.

Every Pastor in scripture hath his own particular flock, none is without a flock, nor with a Diocie.

h *Kirks of Judea Gal. 1. 22. kirks of Galatia Gal. 1. 2. of Asia, Macedonia &c. ever in the nūber of multitude as for Act. 7. 38. it is spokē of the whole nation of the Iewes in the wildernesse camping about the arke.*

6. The PASTOR, with his fellow presbyters, as he is put in trust with the preaching of the word, and ministration of the sacraments, hath received also of Christ the power of ordination of Pastors, *i* where presbyterie never used in the new Testament to signifie the office of priesthood or order of a presbyter, can be no other thing but the persons, or company of pastors laying on their hands, and that not onely for consent, but for consecration, of which number any one may pronounce the words of blessing.

The pastor hath power of ordination, which the prelate appropriateth.

i 1Tim. 4. 14. neither doth the Ap. deny that to Presbyters, which he did himselfe with them, & which he ascribeth to Timothie, 1Tim. 5. 22. 2Tim. 2. 6. neither the Prelate himselfe denyeth the power of ordinatiō to the presbyter, but the exercise of the power which he arrogateth to himselfe. Ordinat Deus per ecclesiam, ordinat ecclesia per presbyterium, ordinat presbyteriū per episcopos, & pastores suos; singuli conferunt in unum quæ sua sunt. Iun. animad. 1187.

The PREL. for the honour of the priesthood, that is, out of his ambitious humour, taketh the power of ordeyning pastors to himselfe: denying that a whole presbyterie without him may ordaine a pastor; excepting the case of extreame necessitie, as women are admitted to baptise; whereby in a maner he calleth in question the lawfulnes of our ministerie, these sixty yeeres past, since the reformation.

7. The PASTOR hath committed to him by Jesus Christ not onely the keyes of the inward & private court of conscience, but also of the outward and publick court of *k* jurisdiction, for decyding controverſies, making of constitutions, and inflicting of censures, they being both but one & the same power of binding and loosing. He hath the shephards staffe in his hand, aswell as the Shepheards pype at his mouth.

The Past. hath the power of jurisdiction, which the Prelate usurpeth & appropriateth.

k Act. 15. 6. and 16. 4. & 20. 28. 29. 1Cor. 5. & 14. 32. 40. 1Thes. 5. 12. Tit 1. 9. 1 Tim. 5. 17. Heb. 13. 17.

The PREL. keepeth the staffe in his owne hand, and arrogateth to himselfe, euen amongst them who never heard him, all power of jurisdiction (whether l Domgatick, Diatactick, or Crytick, as it is distinguished) which the Apostles themselues, notwithstanding their extraordinarie gifts, would never doe, but in all these parts of jurisdiction behaved themselues as presbyters.

l Decyding of controverſies, making of Canons for order, or censuring of offenses.

No such majoritie of power of one pastor over another, as the Prelate claimeth.

8. The Pastor, findeth it to be so far against the word of God to claime any authoritie over his brethren, that albeit there be a divine order in the Kirk, whereby there is one kinde of Ministerie, both ordinarie and extraordinarie, in degree and dignitie before another, as the Apostles before all others, the Pastor before the Elder and Deacon, *m* yet he can finde no Minister ordinarie or extraordinarie, that hath any majoritie of power over other inferior Ministers of another kinde: as the Pastor over the Elder and Deacon, farre lesse over other Ministers of the same kinde, as the Pastor or Bishop over the Pastor.

m *By scripture no Apostle hath power over another Apostle, nor Evangelist over another Evangelist, nor Elder over another Elder, nor Deacon over another Deacon: but all are equall.*

The Prelate, findeth it to be so farre against his place to quite his authoritie over his brethren, that albeit he hath no warrat for any other kind, or degree of Ministerie then the Pastor, yet he usurpeth majoritie of power over Pastors, and taketh upon him, both direction and correction, and that not sociall, but authoritatiue, to beate them at his pleasure.

The Pastor medleth not with matters civil, but the Prelate is more in the world, then about Christ.

9. The Pastor is separate from the *n* World to the Kingdome of Christ, which is not of this World: He will not be called gracious Lord, nor striue for the right hand or the left, he should not follow the pomp of the world, but must shine in knowledge, diligence, and godly simplicitie: he may not assume an other ecclesiastical office, far lesse take upon him a secular charge: he may not divide the inheritance, nor burden himselfe with worldly affaires.

n *Deu.33.8. Ezc. 34.1. Zach.11.17 Matth.23.6. Luk. 9.59. & 12.13. & 22,24. Ioh.21. 15. Act.16.2. Rom. 1.1.2 Tim.2.4.*

The Prelate is separate from the Kingdome of Christ, & thrusteth himselfe into the throng of the World, he would be called My Lord, and Your Grace, and without respect of age or giftes, preferreth himselfe to the most reverend Pastors: He robbeth the nobilitie and Magistrates of their places and dignites, and will haue his Cuschion, his Coach, and his courtly traine. He is a Lord of Parliament of Counsell and session, a Barone, a Steward, a Iudge of civill and criminall causes: & why not Bishop of the order of the Garter, and Count Palatine, that at last he may haue both swords, and the triple Crowne, as the Abimelech-like brambles of the world haue done before.

The Pastor & prelats forme of prayer.

10. The Pastor taketh the summe and formes of prayer from the directions of God, from the Lords prayer, & from the prayers of the godly in diverse places of Scripture, the particular arguments & petitions from the present purposes, persons, places, times, and occasions, which as the mouth of the congregation, according unto the grace giuen unto him from the H. Ghost, he presenteth before the throne of God the Father in the name of Iesus Christ.

o *Mat.6.7.8.9. &c. Luke 11.1. Exod.32.11. Num 14.13. Act 2.5. and 16.16. &c.*

The Prelate would tye the Pastor, albeit he had the tounge of an angell, and occasions never so contrarie, to certaine words, and a set forme of Leitourgie, and would divide the prayer betwixt Pastor and people, and by

many

many idle repetitions, would bring both Pastor and people under the guiltines of vaine babling, and popish superstition.

11. The Pastor thinketh it the principall part of his ministerie to labour in the word & doctrine, becauſe *p* woe is unto him if he preach not the goſpel. And when he preacheth he will haue Gods Word onely to ſounde in his owne houſe, reading nothing but the Canonicall text, & comparing Scripture with Scripture for edification, that he may ſaue himſelfe & thoſe that hear him.

The Prelate thinketh of preaching as acceſſorie, & would haue it worne out of uſe by a long dead leitourgie. In reading he would haue no difference betwixt the Apocrypha and the Canonicall Scripture, and liketh beſt of ſuch Sermons, as are ſtuffed with Philoſophers, Poets, Oratours, Scoolemen, and ancients in Greeke and Latine, that he may preach himſelfe, and be admired of thoſe that heare him.

12. The Paſtor loveth no *q* Muſick in the houſe of God, but ſuch as edifieth, and ſtoppeth his eares at inſtrumentall muſike, as ſerving for the Pedagogie of the untoward Jewes under the law, and being figuratiue of that ſpirituall joy, whereunto our hearts ſhould be opened under the Goſpell.

The Prelate loveth carnall and curious ſinging to the eare, more then the ſpirituall melodie of the Goſpell, and therefore would haue Antiphonie and Organes in the Cathedrall Kirks, upon no greater reaſon then other ſhadowes of the Law of Moſes, or leſſer Inſtruments, as Lutes, Cithernes, or pypes might be uſed in other Kirks.

13. The Paſtor miniſtreth *r* Baptiſme in the place of the publick aſſemblies of Gods people, it being a note of our Chriſtian profeſſion, and a proteſtation of our fayth, and therefore ſhould be celebrate publickly, as wel as ordination of miniſters, excommunication, confeſſion of converts, or reconciliatiō of penitents.

The Prelate hath giuen place to private Baptiſme, and thereby entertayneth the ſuperſtitious conceit of the neceſſitie of Baptiſme, bringeth in the abſurditie of conditionall baptiſme, and maketh a ready way for private perſons and midwiues to baptize.

14. The Paſtor, *ſ* as the words of the inſtitution preſcribe, & after the example of Chriſt and his Apoſtles, hath a Table prepared for the celebration of the Lords ſupper: he ſitteth downe in a publick communion with the congregation, in the moſt cuſtomable and comely forme of ſitting: farre from all danger of Idolatrie: when he hath giuen thanks, he breaketh the bread ſacramentally: when he delivereth the elements, he uttereth the words of promiſe: This is my body, This is my blood, demonſtratiuely: The people diſtribute the bread and cuppe among themſelues lovingly. They eate and drink in ſuch meaſure, as they may find themſelues refreshed ſenſibly. And as before the action they were

Their preaching.
p *Act.* 28.23. *Ro.* 10.15. 1 *Cor.* 1.21 1 *Cor.* 9.16. 1 *Pet.* 4.11. 2 *Ioh.* 10. 1 *Cor.* 3.12. &c.

Muſick.
q 2 *Chron.* 29.25. *Not in the Synagogues, but at the temple, & for that time of ceremoniall worship.* 1 *Cor.* 14. 19. & 26. *Epheſ.* 5.18.19. *Colloſ.* 3. 16.

Baptiſme.
r *Matth.* 28.19. & *all other places, ſhewing baptiſme to be a note diſcerning Chriſtians from infidels.* 1 *Pet.* 3.21 & *ſuch places proving Baptiſme to be a ſigne of Chriſtian profeſſion.* *Matth.* 3. *The baptiſme at Iordan ſolemne, and what was done privately by the Apoſtles, at ſometimes was in the infancie of the Kirk which cannot now be a rule to us in a Kirk conſtituted.*

Celebration of the Lords ſupper.
ſ *Matth.* 26. 26. *Mark* 14.22. *Luk* 22.19. 1 *Cor.* 11. 23. *out of which compared together the whole inſtitution is to be learned and not frō the laſt place alone, ſince it containeth not all things belonging to the inſtitutiō. Mat* 14.13. *Luke* 24. 30. 1 *Cor.* 10.

were prepared by diligent examination, and powerfull sermons for trying themselues, so in the time of the action their eares & their hearts are filled with pertinent readings, & pithy exhortations, and after the action dismissed with joy, with strength, and with spirituall resolution, to the great honor of God, the inlargement of the kingdome of Christ, the terror of Antichrist, the peace of the Kirk, and unspeakable comfort of their owne soules.

The PRELATE pretending the words of the 95 Psalme, & after the example of Antichrist and his followers, hath turned the Table into an Altar-like cupboorde, the table-gesture of sitting, into the adoring gesture of kneeling (with no better excuse of idolatrie, then is expressed in the obscure termes of abstractivè ab objecto, *and* objectum à quo significativè*) the publick communion into a private action betwixt him and the communicant, the sacramentall breaking into a preparatiue carving before the action, the enunciatiue words of the institution into a forme of a prayer or oblation, the christian distribution into a stewardlike partition, the refreshment of eating and drinking into a pinched tasting, the preparatorie examination and preaching into a schismaticall disputation about kneeling and sitting, the spirituall exhortations in the time of the action, either in a dumbe guyse, and comfortlesse deadnesse, or in a confusion of the Readers reading, and his owne speaking at the giving of the elements, both at one time, and the spirituall joy, strength and resolution after the action, into terrors of conscience in some, the opinion of indifferencie in all matters of religion in others, and of loosenesse of life in many, to the mocking of God, the reentrie of Antichrist, renting of the Kirk, obduring of the Papist, stumbling of the weake, and grief of the godly.*

Obseruation of the sabbath.

t *Gen.* 2.2.3. *Exo.* 20. *Deu.* 5. *Num.* 15.32. *Nehem.* 13 15. *Isa.* 56.2. *and* 58.13. *Ioel* 1.14. *Psal.* 110,3. *Ioh.* 20.16.26. *Act.* 2 1. & 20.7. 1 *Cor.* 16.1. *Gal.* 4.9.10 *Colos.* 2. 16.17. *Revel.* 1.10.

15. The PASTOR thinketh it no Judaisme nor superstition, but a morall duetie *t* to obserue the Sabbath: becausse first the obseruation of one day of seauen, albeit it be positiue divine, yet it is not ceremoniall nor for a time, but unchangable, and obligeth perpetually, as is manifest by the time when it was appointed before the fall, when there was no type of redemption by Christ, and by numbring it amongst the tenne precepts of the morall law, written by the finger, and proclaymed by the voyce of God, which cannot be said of any changable law. Neyther can it be called perpetuall and morall in this sence, that a certaine time is to be allotted to divine worship, for then the building of the Tabernacle and temple, the new moones, and other legall festivities conteyning in them a generall equitie, might aswell be accounted morall. Secondly, the change of the Sabbath from the last to the first day of the weeke, is by divine authoritie from Christ himselfe, from whom it is called, the Lords day, who is Lord of the Sabbath, who did institute the worship of the day, and rested from his labours that day, whereon all things were made

made new by his resurrection, and sanctified it, euen as in the beginning God rested from all his works on the seauenth day, & blessed it. He thinketh it no more contrarie to Christian libertie, then it was to Adam in his innocencie to keepe one of the seauen, and therefore he laboureth to make the Sabbath his delight, obserueth it himselfe, and by his doctrine, example and discipline teacheth others to doe the like, and to cease uot onely from all servill workes, which require greate labour of the bodie, but from all our owne works whatsoever, drawing our minds from the exercises of religion, and serving for our owne gaine and commoditie, except in the case of necessitie, caused by divine providence. He would haue it well considered, wherein the Jewes were more strictly obliged then Christians, and what libertie we haue, that they had not. Beside the Sabbath he can admitte no ordinary holy dayes appointed by man, whether in respect of any mysterie, or of difference of one day from another, as being warranted by meere tradition, against the doctrine of Christ and his Apostles, but accounteth the solemne fasts and humiliations, unto which the Lord calleth, to be extraordinarie Sabbaths, warranted by God himselfe.

The PRELATE by his doctrine, practise, example, and neglect of discipline, declareth, that he hath no such reverend estimation of the Sabbath. He doteth so upon the obseruation of Pasche, Zuile, and festivall dayes, appoynted by men, that he preferreth them to the Sabbath, and hath turned to nothing our solemne Fasts, and blessed humiliations.

16. The PASTOR findeth that everie parte of his office, and everie name, whereby he is called in Scripture *v* doeth call upon him to be personally resident, and where he resideth to be a terror to the wicked, and a comfort to the godly.

Residence:
v *Caranza proueth the necessitie of the residence of Bishops by fiue places of the old Testam. by three out of the Euangelist, and fiue out of the apostolick writings: and how can he be a bishop, a shepheard, a watchman &c. that is a non-resident.*

The PRELATE eyther waiteth upon Counsell, Session, or Court, or dwelleth so farre from his charge, that the speach of Caranza (proving the necessitie of the personall residence of Bishops) may be applyed to him: He is a Bishop but without overseeing, an Embassador, but runneth where his errand lyeth not, a Captaine & Soldier, but farre from his station, a Father and steward, but suffereth the children to perish for want of foode. *Or if he happen to be resident, his Lordship is a protection to the Papist, to the carnall professor, and to the Idoll-Minister and Idle-belly, and such a vexation to the vigilant Pastor, that he had much rather he were a Non-resident.*

17. The PASTOR must be so unblameable, that he haue a good testimonie of them that are without, he must rule

Life & conversation
o 2 Cor. 1. 12. 1 Tim.

,2. to 8. & 4.12 2 Tim 1.13. Tit. 1 5. and 2.7.

well his owne houſe, having his children in ſubjection, with all gravitie, not accuſed of ryot, or unruly. He muſt be ſober, not giuen to wine, he muſt not be greedy of filthy lucre, nor covetous: he muſt not be a brauler, a ſtryker, nor fighter.

The PRELATE mocketh at conſcience, gravitie, ſobrietie, modeſtie, patience, painfulnes &c. and calleth them Puritanizing.

The preſence and bleſſing of God. 1 Tim. 1.19. Ier. 12.10. & 23.1--5. Ezec. 34. 2.--23. Zac. 11.15.16.17 2 Pet. 2. 15. 16. Iude 11. Revel. 2. 14.

18. The PASTOR laboureth to keepe faith in a good conſcience, and by the bleſſing of God upon his labours findeth the encreaſe of the gifts of God in his old age, and the grace of God growing in the hearts of the people.

The PRELATE by looſing a good conſcience maketh ſhipwrack of fayth, and by the curſe of God upon his ſlouth and defection may finde himſelfe like Balaam, who ſeeking hornes did looſe his eares, that is ſeeking preferment he loſt the gift of propheſie, & may ſee grace decayed & worne out of the hearts of the people.

The Prelates objection.

Object Bishops are warranted by the word.

THe Prelate will object, *notwithſtanding all the evill that hath been ſayd, or that ye can ſay againſt him, That the name, the calling, the power, and the life of the Bishop is ſet downe in the Word.*

The Paſtors anſwer.

Anſ. Shewing that the Prelate hath no warrāt in the word and the manifold difference betwixt the divine & dioceſane bishop.

THE queſtion is not of the Bishop, but of the prelate or Dioceſane Bishop, whether he be the divine Bishop. Haman could thinke upon no man but himſelfe, when the man was named whom the King would honour: euen ſo the Prelate imagineth no other Bishop to be ſpoken of in Scripture but himſelfe. And as Alexander the great tooke Jupiter Ammons ſalutation ὦ παιδίον O *Child, or Babe*, for ὦ παι Διος *o ſon of Iupiter.* y euen ſo in the Prelates ambitious eare, everie word of a Bishop ſounds honour unto him. But the trueth is, that the paſtor & not the Dioceſane Bishop is the Bishop divine.

y καὶ τῦθ ἔθος κρόσας συμβαίνειν, *dixit Ariſt. in metaphyſ.*

1. *The Dioceſane Bishop is but one in a Diocie over many kirks.*
   The divine Bishops may be many in one citye, and over one Kirk.
2. *The Dioceſane bishop hath a forme of ordination of his owne, different from the ordination of the paſtor.*
   The divine Bishop hath no other but the ordination of the paſtor.
3. *The Dioceſane Bishop preacheth at his pleaſure, and is not obliged to preach by the nature and neceſſitie of his calling.*
   The divine bishop is bound by his calling to preach with all diligence.

4. *The*

4. *The Dioceſane Bishop hath no particular congregation for his flock, to feede with the Word and Sacraments.*

The divine bishop is tyed to a particular flock.

5. *The dioceſane Bishop is for the greater part a ſecular perſon.*

The divine Bishop is a perſon meerly eccleſiaſticall.

Therefore the dioceſane bishop is not the divine bishop, neyther doeth the Word of God acknowledge any dioceſane Kirk, or any prelate or dioceſane bishop charged with the care of many particular congregations, and having majoritie of power to direct and correct other Paſtors.

THE SECOND PART.

The Paſtor & Prelate compared by Antiquitie, and the proceedings of the Ancient Kirk.

WE reverence the hoarie head, and name of Antiquite: but withall we know, that there is antiquitie of trueth, & antiquitie of error, and therefore vvould make difference betvvixt originall antiquitie, or that vvhich was from the beginning, and of the firſt inſtitution, and antiquitie of cuſtome, or that vvhich is of long continuance. They that take themſelues wilfully to cuſtome againſt the firſt inſtitution reſolue *a* not unlike the Councell of Conſtance, when they ſet downe their blaſphemous act, *Non obſtante.* We doe not miſregarde the practiſe of the Primitiue Kirk after the Apoſtles, eſpecially it being compared with the ages following. But would haue it in compariſon of the Apoſtolicall Kirk to be eſteemed, but dirivatiue, as which admitted many changes from better to vvorſe both in doctrine

Antiquitie, the pri
mitiue Kirk, th
Fathers of tw
ſorts.

*a Licet Chriſtus po
cenam inſtituerit
& ſeu diſcip. min
ſtraverit ſub utra
ſpecie panis & vi
hoc venerbile Sa
cramentum: tam
hoc non obſtante
ſacrorũ Canonũ au
toritas & approba
ta cõſuetudo eccle
ſiã ſervavit & ſer
vat, &c. Caranz
ſumma conc. Con
ſeſſ. 13. diſtinguitu
a Iuriſtis, ipſa pri
mativa eccleſia i
primam & ſecun
dam.*

and discipline. We honour the Fathers, but so that vve giue the first honour to the Father of fathers, besides vvhom vve haue no father. To his sonne Iesus Christ the onely Prophet, vvhom vve should heare. To the Holy Ghost, vvho onely teacheth us the trueth, and to the Holy Scripture, vvhich onely carryeth their divine authoritie. Wishing all that are studious of the trueth in the pointe of the controversie in hand, to take notice of these tvvo things: First, that the maintainers of conformitie many vvayes forget themselues in the matter of the authoritie of the Fathers. For albeit they ~~daube~~ us vvith the Fathers, the Fathers, the ancients, and all antiquitie, yet they themselues vvill not hear the voice of the Fathers in their disputes: vvhether against Papists, vvhom they answer vvith the same exceptions against the Fathers, vvhich vve bring in this cause against them, [b] or in their disputes vvith us, vvhen the Fathers make against them: and thus vvhile they professe that they honour the Fathers, they doe but mock them, sometimes putting upon them the purple robe of authoritie, & at their pleasure pulling it off againe. Next they forget thēselues in this, that albeit they knovv, that the vvitnesse and not the testimonie is to be believed, they alledge notvvithstanding [c] some counterfeit, some corrupted authors, and some late schoolmen, for the ancient Fathers against us. Becanus, Calvin, Beza, Martyr, Iuell &c. bring them against the Papists, vvho denye not their authoritie. And thirdly, they misregard the order of divine dispensation in the course of time, not vvithout ingratitude to God for his gifts, and to good men for their labours, [d] by preferring the meanest, that carrieth the name of Antiquitie, unto the vvorthiest instruments of that blessed vvorke of Reformation, vvho had aboue all that vvent before them many greate helpes of the languages, of

The mainteyners of conformitie forgette themselues about antiquitie three wayes.

[b] Whitgiftus, Socratem Novatianum & Puritanum vocat. Saravia contra Bez. dicit Hieronimum apertè Arianū esse, Douamus contra omnes patres, negat Petrum Romæ Episcopum fuisse, &c.

[c] Quales sint, auctori, qui canones Apostolorū inscribitur, Clemens, Romanus, Ignatius, Dyonisius, Areopagita, Egesippus, Dorotheus, &c. De quibus Mortonus extra pontificios, Laici isti autores pueris curriculamēto esse possint, viris autem cordatis, esse ludibrio dicent.

[d] Vitium malignitatis humanæ, ut vetera semper in laude, præsentia sint in fastidio. Tacit. Miraturq; nihil, nisi quod Libitina excravit Horat. Nec nos sumus Nani, nec illi gigantes, sed omnes ejusdem staturæ, & quidem nos altius evecti, horum beneficio, maneat modo in nobis quod in illis studium, attentio animi, vigilantia & amor veri. quæ si desint, jam non nani sumus, nec in gigantum humeros sedemus, sed homines infra magnitudinis humi prostrati. Ludov. vives de causis corrup. art. lib. 1.

justa

ges, of

ges, of humane literature, and of printing, and to vvhom many ſecrets vvere made knovvne by the accomplishment of propheſies, eſpecially concerning the Antichriſt, vvho being conceived in the Apoſtles times, vvas brought forth, and brought up unvvittingly by the Fathers, vvho looked for the Antichriſt from another quarter, vvhich maketh them to be incompetent judges in the matter of Hierarchie, & Ceremonies thereof. The Romaniſts themſelues, vvho profeſſe to be the greateſt favourers of the ancient Fathers, are forced to blush at many of their groſſe and shamefull abſurdities, & to confeſſe, that many things, that vvere of old either doubtfull, or altogether unknovvne, are novv to the meaneſt become cleare and certaine. Some of them haue exploded it as an impertinent ſimilitude, that vve being cõpared to the ancients, are as dvvarffes upon the shoulders of Giants. The other thing, that vve vvould haue the ſtudious reader to take notice of, is this, That of the Prelates & maintainers of conformitie, ſeeking the fountaine of antiquitie, and uncertaine vvhere to finde it, ſome goe back to the old teſtament, to bring the Prelates pedegree from thence, ſome vvould bring his diſcent from Chriſt, ſome from the Apoſtles, and a fourth ſort from the primitiue Kirk. But before they get a ſight of their ovvne Prelate, in his pompe, in his povver, and in his buske of Ceremonies, they muſt goe farder dovvne the ſtreame, till they come in ſight of the Antichriſt, and there they shall ſee him not far of, vvayting on, as may be apparent by this vvhich followveth.

The pastor is not older then the N. Testamẽt, the prelate would fetch his prelacie from the Old Testam.

e *Mutato sacerdotio mutatur & lex heb. 7. 12. Exfigura communi, sine exemplo, nihil cõcludi necessario potest. Iun. de pontif.*

THE PASTOR acknowledgeth the difference of the Kirk and ministerie of the old & new Testament, seeketh neyther type, nor patterne of his office from the Leviticall priesthood, but bringeth his oldest warrant from Christ and his Apostles, and exponeth the Ancients, as Jerome and others, who insist in the similitude of the ministerie of the old and new Testament, *e* as speaking by the way of allusion, and not from any warrant of divine translation.

The PRELATE searching the fountaines of Nilus, would bring his descent as high as from Levi, as if the chief priests, who had no episcopall authoritie over their brethren, were turned now into prelates: the inferiour Priests into pastors, and the Levites, who had no proper care of the poore, were changed into our Deacons. He bringeth the ancients to reckon this Genealogie, but with such successe, as the sonnes of Habajah had, when they failed in reckoning their line from Aaron, and so proved unworthy of the priesthood Nehem. 7.

The pastor and not the prelate warranted by Christ.

f *Apost. & Euang. primum officia, deinde duo extraordinaria. significant Officiũ Apostoli & Euang. continet in se officium presbyteri eminenter, sed non formaliter, officiũ autẽ episcopi hierarchici, nec eminenter, quia non datur episcopatus extra apostolatũ, quem contineat eminenter, sicut datur presbyteratus.*

2. The PASTOR hath an ordinarie and perpetuall office appointed by Christ, but the office of the Apostle and Evangelist was extraordinarie, & to continue but for a time. So that (howsoever antiquitie useth the words of *Apostle* & *Bishop* amply, calling the Apostles Bishops, and Bishops or pastors Apostles, and successors to the Apostles) yet neither is the one kinde of office compatible with the other, nor can the one properly be sayd to succeede the other. *f* So different are they as well in respect of charge, as of gifts and discharge of duetie. For the Superior doeth not onely doe that which the inferior may not doe, but his manner of doing, of that which is common to both, is far higher and more eminent.

The PRELATE repelled by the officebearers of the Old Testament, seeketh to enter with his directive power and jurisdiction among the ministers of the Gospell, but with like successe. For a pastor and doctor, his power over pastors and doctors suffereth them not to be. He urgeth to be taken in with the Apostle or Evangelist, and to be esteemed g successor to them, but his office and theirs are not compatible. For formally their office was extraordinarie, and without succession, and materially his office is not conteyned in their offices, as is the office of a pastor, there being no example in Scripture, without the office of Apostle or Evangelist of such power as the prelate claymeth. Whether his life and forme of ministration be apostolicall, all that know him may discerne.

g *In gradum nemo succedit Apostolis & Euang. in caput succedunt pastores ordinarii.*

The Past. and not the Prel. warranted by the Apostles.

3. The PASTOR and not the prelate is the first minister (by the prelates owne confession) whom the Apostles appointed in Kirks, when they first planted them. The pastor and not the prelate is the minister, whom the Apostles in their time doe approue, and the Pastor and not the prelate is the last minister, to whom

whom the Apostles, when they were to remoue, or were neare unto death, did recommend the care of the Kirks, and therefore the Pastor and not the prelate is the minister warranted by the Apostles.

The PRELATE denyed of Christ, would father himselfe upon the Apostles, and finding no warrant from their doctrine or practise in Scripture, albeit the Acts of the Apostles containe the historie of many yeeres after Christs ascension, h *He seemeth to be sure of the ecclesiasticall historie recorded in the Apostles times, & by Apostolick institution, a begunne succession of Bishops in Ierusalem, Rome, Alexandria, Antioch &c. But here also he standeth without, becausse the bishops of those places were either Apostles, and therefore could not be properly Bishops, or els ordinarie pastors of no greater place nor power, except for age & gift, then other presbyters labouring with them: Such were Linus, Clemens, Cletus, Anacletus; fellowpresbyters at Rome at one time, one of them living some space after another, and to shewe the order of succession from the Apostles against Hereticks, who urged it, they were numbred, as if they had not lived at one time, and in the line of succession were called Bishops, by Eusebius and others after him,* i *agreeable to the corruption of their owne tymes, when now men had of their owne head put a difference betwixt a Bishop and a pastor, and not according to the puritie of the primitiue times, of which they did write, when a pastor and a bishop was one and the same.*

h *Intervallum illud ab ult. c. Act. Apost. ad medium, Trajani imperium plane cum Varrone ἐδχκον vocari potest. Iosiph. Scalig. prolegom. in Chronicon Eusebii.*

i *Vt hiatum explerent Euseb. ex τῶν ὑποθέσεων, Clementis nescio cujus (non est enim ille eruditus Alexandrinus ὁ στρωματεὺς) & ex Iosephi π. τ. ἁλώσεως Hegesippi, non melioris scriptoris sine delectu, ea deprompsit. idem.*

4. The PASTOR is the divine and Apostolick bishop, of the lawfulnesse of whose calling, and power in the primitiue Kirk after the Apostles there was no question. The pastor by consent of antiquitie (when now by humane wisedome the constant moderator was brought in and called the Bishop) had right and power, not by grant but by his office, not onely to preach the Word, minister the Sacraments, and use the keyes in binding and loosing the conscience, but also with the fellow presbyters *k* to ordaine ministers, and in the presbyteriall, provinciall, and nationall assemblies, to decide controversies, to make constitutions, to inflict censures, euen upon Bishops, and by his pastorall authoritie to doe all things necessarie for the edification of the Kirk. And this right and power, that God gaue him, he maintained in some Kirks in the most corrupt times, when now Antichrist was set on his chaire, and prelacie for the most part, of humane was become satanicall.

The Pastor keepeth his place, and authoritie in the primitiue Kirk, when the prelate beginneth to worke, & to be constant moderator, or perpetuall president.

k *Who dare condemne all those worthy ministers of God, that were never ordeyned by presbyters in sundrie Kirks of the world, at such times as bishops in those parts where they lived, opposed themselues against the trueth of God. Field book 3. cap 39.*

The PRELATE holden at the doore by Christ and his Apostles after their times l *by the ambition of some pastors, and simplicitie of others, when he had long hung on, got in the foote to be constant moderator, but not finding entrie at the first, for his greate head, made up of sole ordination, of monarchicall jurisdiction, of civill power, worldly pompe,*

l *Paulatim quamvis patribus nihil minus cogitantibus, gradui episcopali additus humanitus apertus, per quē mox ingressa ambitio,*

gradum istum initio quidem in Oligarchiã, ac tandem in horrendam illã antichristianã tyrannidem acumenicã evexit, haud satis scio an unquã abolendã nisi simel sublatis quibus eo ascendit gradibus, in ordinem divinæ institutionis redigatur. Bez. de grad cap. 23.

pompe and superstitious ceremonies, he hydeth his miter in the mysterie of iniquitie, going on with it foote for foote, and draweth in by fraude and force, one limme after another, till at last, after many ages, and much working (for he atteyned not to the degree of an Archbishop, till after the Councell of Nice) he sheweth himselfe Lord in the house of God, having no more of the first institution of a Bishop, then the ship Argo had of her first buylding, when after her expedition shee had lyen at a full sea some hundreds of yeares, or the beggers cloake patched with many clouts and coulours, that hath paßed through some generations, which he it may be, makes more of, then of a parliament robe, hath of the first shaping.

The pastor seeketh no honour but by his doctrine & life; the prelate forsaketh this way and taketh him to the world.

5. The PASTOR as became the humble servant of Christ, and a minister of the New Testament, procured and maintained the dignitie and true honour of his ministerie, by holding forth the glorious light of the Gospell in his doctrine, and the shyning light of holynes in his conversation: esteeming the preaching of the glad tydings of peace, to be the beautie of ministers, & righteousnes their robe and ornament.

The PRELATE tooke him to the contrarie course, for his credite, and transformed the beautifull simplicitie of Christs Kingdome into the glorie of the kingdome of the world, albeit when he was of his old stampe, his greatest dignitie was his chaire, and faythfull teaching the flower of his garland: yet now degenerating from his first sinceritie, and being infected with secular smoake, he came to be cast in the mould of the first Beast, his chaire gaue place to his Consistorie and throne; his jurisdiction and government, honoured with the title of preheminence caried all the credit, Teaching as a base worke was giuen over to the pettie presbyters, and everie office in the Kirk was counted a dignitie worthie of honour lesse or more, as it had more or leße jurisdiction annexed, as these are more or leße honourable in the common wealth, that haue more or leße civill authoritie. And thus prelacie came up, and preaching came downe, and the Kirk became more worldly then the world it selfe.

The pastor witnes for the trueth in the time of defection, which is wrought by the prelate, perverting all after he is once entred.

6. The PASTOR when all was going wrong, some raysing contentions, others gaping after honours, the braines of many being bigge with heresies, all giuen to heape up superstition and Atheisme, and the prelate with his popish hierarchie, possessing both the holy citie and outward court, he then gaue testimonie to the trueth, kept still the temple, and within the temple kept in the light, as two oliue trees growing up by the sides of the candlestick, and dropping downe from the branches oyle into the lampes, for the comfort of such as Jehovah Shammah had chosen for life, and would saue from the deluge of defection.

Ezek. 48. 35

The PRELATE once possessed into the Kirk, never ceased, till he had changed the Kirk into a court, power ecclesiasticall into civill policie, the Scripture into tradition, the trueth into heresie, sinceritie into superstition,

ſtition, the worship of God into Idolatrie, as the worship of images, Saincts and bread-worship, the pure ordinances of God into Maſſes, Altars, Images, Garments, Faſting, and follies of Paganiſme and Iudaiſme, like a ſmoake out of the bottomleſſe pitte, growing groſſer and thicker everie day, and in the middeſt of the myſt built up his greatnes, upon the ruins not onely of the Kirks, but of the commonwealths of the world: for when the ſtarres of heauen fell into the earth, the mountaines and Ilands were moued out of their places, and as this unhappy milt ſwelled bigge in the bodie with wealth and honour, the life of religion became faint, the Princes and Nobles of the earth like the noble parts in the body decayed, and the meaner ones like the hands and feete withered away. The Popes felicitie was the whole worlds miſerie, and ſo was the Prelates to ſeverall nations and provinces.

7. The PASTOR and with him the godly of the time wearied with long oppoſition, poured out their heavie complaints, *m* that the grief of the Kirk was more bitter in peace, then eyther under perſecution or hereſie, that she had brought up and exalted her ſonnes, & they had deſpiſed her. If a profeſſed Heretick should ariſe, she could caſt him forth of her boſome, if a violent enemie, she could hide her ſelfe frō him, but now whom shall the Kirk caſt out, or frō whom shall she hide her ſelf, all are friends, & yet all are enemies, al are domeſticks, & yet none ſeek her true peace, for all ſeeke their owne things, and not the things of Ieſus Chriſt. They are the miniſters of Chriſt, & ſerue the Antichriſt. He complayneth, *n that devotion had brought forth riches, & the mother had devoured her daughter. o That of old the Bishops were of gold & the cups of wood, but now the bishops haue chāged their metall with the cups. p That of old Chriſtians had darke Kirks, but lightſome hearts, but now lightſome kirks and darke hearts. That the prelates inquired what rent the bishoprick rendered, and not how many ſoules were to be fed in it. That their bodies were clad with purple and ſilke, but had threedbare conſciences. That their care was greater to emptie mens purſes, then to extirpate their vices. That when they conſecrate a Prelate, they kill a good man by advancing him. That no greater evill could be wished to any man, then that he be made pope. That in the eſtate of the Kirk Heauen is below, and earth is aboue. The ſpirit obeyeth, and the flesh commandeth. That in the mouths of the Prelates was the law of vanitie, and not the law of veritie, and that the lips of the prieſtes under them kept ſecular, and not ſpirituall knowledge.*

The paſt, complained of that which he could not mend & the prel. perſecuted them that complained.

m Ecce in pace amaritudo mea amariſsima, amaraprius in nece martyrū, amarior poſt in conflictu hereticorum, amariſsima nunc in moribus domeſticorum &c. Bern. ſuper Cant.

n Devotio peperit divitias, & filia devoravit matrem. idem.

o Olim fuerunt lignei calices, & aurei ſacerdotes: nunc contra ſunt aurei calices & lignei ſacerdotes, vulgo jactitatū.

p Olim haluiſſe chriſtianos obſcura templa, ſed lucida corda: nūc cōtra habere lucida templa ſed obſcura corda. & ſequentia.

And when he ſearched the cauſes of the Kirks miſerie, he condeſcended upon the neglecting of Scripture, and multiplication of mens inventions, the ignorance and idlenes of prelates, like dumbe dogges, that could not barke; their covetouſneſſe aboue the Phariſees.

They suffred doues to be solde in the temple, but these sell both Kirk and sacrifice. Their pride and ambition declared in their great horses, and other superfluous pompe, and that as sonnes of Belial they haue cast off the yoke, not induring that any should aske them, why they doe so and so, the unequall proportion seen in the Kirk, when one is hungrie an other drunke, some so enormiously overgone in riches and pompe, that the weaknes of the rest is not able to beare them.

The PRELATE still madde of avarice and ambition stood upon the four corners of the earth, holding the four winds of the earth, that they should not blowe, and opposed himselfe against the doctrine and complaint of the Pastors, condemning them for Hereticks, giving out against them decrees of corrupt councels, thundring them with anathematisms: & persecuting them by fire and sword. He punished the clergie under him more severely for the neglect of a ceremonie then for sacriledge or adulterie, and finally least his fraude and falsehoode should be knowen, he forbad all men the reading and using the holy Scripture.

The Past. desyred, & urged a reformation, which by al meanes the prelate refused.

8. The PASTOR and all good men, that longed and laboured for the reformation of the Christian Kirk, for the space of fiue hundred yeeres, *q* as the Waldenses, Marsilius Patavinus, Wickleife, and his schollers, Husse and his followers, and all such as the Lord used for instruments in working the reformation, as Luther, Calvin, Brentius, Bullingerus, Musculus &c. did teach, that all pastors are of equall authoritie by the word of God, and all that space of time urged this point of reformation, as without which no succesſe could be expected in the reformation of the doctrine and worship.

q D. Reynold his letter to S. Francis Knolles, concerning D. Bancrofts sermō 1588. maketh this cleare.

The PRELATE knowing, as it was often preached & written, all that time of 500 yeares, that the maine cause of the corruptions of the Kirk was his owne place, his pride, and his avarice, and that the desired and urged reformation of the Kirk, which was now brought to that passe, that as one sayes well, she could never beare her owne disease, nor yet suffer remedie, behoved to beginne at himselfe, the greatest byle in all the bodie, by all meanes held off reformation, as his owne ruine, and when severall nations were bringing it aboute, he could never be moued to giue his consent, so deare was his myter and bellye unto him.

The Prelates objection.

Obj. The Christiā Kirk for 300 yeres, had such bishops, as we haue now.

THE PRELATE will confesse, that it were better to haue no Bishops then such monsters, as the Roman Kirk brought forth, but prydeth himselfe in antiquitie, and affirmeth, that the Christian Kirk in all places for the space of three hundreth yeares after Christ and his Apostles had Bishops in everie thing like himselfe, & that afterward the shepheards became wolues.

The

The Pastors answer.

THAT which Tertullian in his time said unto the Gentils may be replyed to our Prelates; *Ye boast of antiquitie : but your dayly life is after the new fashion.* Maister Phantastico at Athens, whensoever he perceived any ships entring into the harboure, he strongly apprehended that they were his owne, and used to sease upon them, as if they had beene his owne indeede. So deale our Prelates with the ancient Bishops, they come no sooner in their sight, but they take them for their owne, albeit they be verie unlike unto them, for were they living they would blush, and be ashamed, that such should be called their successors, as Angelo the famous Italian Painter pourtrayed Peter and Paul for the use of a Cardinall at Rome, with redde and high coloured faces, shewing thereby, that if they were living, they would blush at the pompe and pride of the Prelates of that time. Our Prelates are rather of the late Roman cutte, and not so like unto the primitiue, as unto the popish Bishops, who comparing themselues with others before, & ours now come after them might say with the Poet :

Anf. Shewing in many particulars the difference betwixt the primitiue Bishops, and our prelates, who are liker unto the Roman Bisops, in the most corrupt times.

Our parents age worse then their predecessors,
Hath brought us forth more wicked their successors,
Ere it be long, if we continew thus,
We will bring forth a broode more vitious.

Ætas parentum, pejor avis tulit
nos nequiores, mox daturas
progeniē vitiosiorem, Horat.

1. ſ For the Primitiue bishops (after that the name of Bishop common to all pastors beganne to be impropriat) were neyther ordeyned by bishops nor metrapolitanes, but onely chosen by pastors, to be their constant moderators, or perpetuall presidents, but without warrant from God or his trueth.

ſ *Ex his Ambrosij & Hieronimi constat primū, in ipsis ecclesiæ primordijs nullos tales episcopos fuisse, quales postea instituti fuere, scilicet qui sine jure reliquis e clero præessent: unde colligitur & non esse id ipsum à Christo, & apostolis institutū: & (quando quidem in eccl. id sit optimum quod primum) ecclesiæ fore consultius, ut omnes presbyteri pari censerentur & jure & gradu. Secundo constat ne tū quidem, cū hic episcoporum a presbyteris distinctorum ordo, sive gradus est constitutus, fuisse episcopos tamquam monarchas, &c. Chamier. de œcumen. pontif. lib. 18. cap. 5. sect. 6. Respondeo patrum authoritem nihil efficere, ratio, quia non ostendunt nullum unquam tempus extitisse cum essent episcopi pares presbyteris, sed tantum inæqualitatem esse vetustissimam, ac vicinam apostolorum temporibus, quod nos ultro fatemur. idem Chamier. lib. 10. cap. 6. sect. 24.*

Our Prelate must first by a simulate forme of election be made my Lord Elect, and then receiue a new consecratiou, with a new guise of Ceremonies drawen from the Roman Pontificall, as litle knowen to poore antiquitie, as the words themselues of ordination, consecration &c.

2. The Primitiue Bishops looking more to the bewtie then dignitie, suffered violence, and were constreyned by pastors and people, whether they would or not, to receiue the charge.

Our Prelate when the Bishop is an old man, then he standeth diligently and learneth fast, but onely how to make credite at court, and when after long exspectation the place is voyde, by posting, promising, and propyuing, he procureth himselfe to be chosen first without the knowledge and syne, against the will both of Pastors and people.

3. The primitiue Bishops knew not such a creature, as was designed afterward by the proude name of an Archbishop, who should be a Bishop of bishops, having power over Comprovinciall bishops his suffraganes.

Our Prelate prydeth himselfe in this proude title, and will haue one & the same creature to be Metropolitane Archbishop and primate, that what he may not doe as Metrapolitane he may doe as Archbishop, and what he may not as Archbishop, he may as Primate and as another Pope.

4. The primitiue Bishop was in the presbyterie like the Consull in the Senat, as first amongst the presbyters he moderated in their meetings, reported matters done before, asked the votes, and what they concluded, he did see it executed upon others, and was subject to it himselfe.

Our Prelate in the Presbyterie will be like a king in his Counsell, and thinketh his authoritie no lesse without the presbyterie then with it, and what the Synode may doe with the Arch-bishop, that he may doe without the Synode.

5. The primitiue bishops dwelled so neare together, that sixe of them convened in a cause that concerned an Elder, and three for a deacon. In a Synode they convened in great numbers. Privatus was condemned by 90 Bishops. Against Novatus were convened 84 bishops. In some Synods 217, in some 270.

Our Prelate spreadeth his wings over some hundreds of Kirks, lying in divers provinces also wide as Mers, Louthian, Fyffe, Angus, Mernes &c.

As therefore our Prelate was shewed before, not to be the Lords bishop, authorised by Scripture, so is he not mans bishop made up in the primitiue times of the Kirk, but the same that we had before the reformation, the same with the Italian, Spanish, or French Prelate under the Pope, and the same with the Antichristian Prelates, in the most corrupt times of the Kirk, especially the last 500 yeares, excepting his subordination to the pope, by which exceptiõ our princely prelate is made greater then the popish. And what was written of the popish prelate in those times, is of new againe reverified of ours, as of their civill offices and avocations.

Vintonienſis armiger,	Some Bishop‡ Metropolitane
Præſidet ad Scacanium,	Presides at the Exchequor,
Ad computandum impiger,	For counting he's a busie man,
Piger ad Euangelium,	To preach the Gospell slacker.
Sic Lucrum Lucam ſuperat,	Lucre wõrth is more then Luke,
Marcam marco præponderat	& marks thẽ marke weigh better
Et libræ librum ſubjicit.	He sets the pound aboue the boke,
	And cares not for the matter.

Of

Of their zeale in urging ceremonies upon others, while they fayled in ſubſtance themſelues, the old Poem, called *Aſini pœnitentiarius*, wherein the wolfe confeſſeth himſelfe to the fox, & the foxe to the wolf, and both are abſolved, but the poore aſſe truſting to his innocencie for abſolution, was condemned to dye by the other two, for no other cauſe, but that in his extreame hunger he had been ſo profane, as to eate the ſtrawe garters of a religious pilgrime.

Immenſum ſcelus eſt injuria, quam peregrino
Feciſti: ſtramen ſurripiendo ſibi.
Non advertiſti, quod plura pericula paſſus,
Plurima paſſurus, quod peregrinus erat?
Non advertiſti, quod ei per maxima terræ
Et pelagi ſpatia ſit peragranda via?
Totius eccleſiæ fuerit cum nuncius iſte,
Pertulit abſtracto ſtramine damna viæ.
Cum ſis confeſſus, cum ſis convictus, habes ne
Quo tales noxas occuluiſſe queas?
Es fur, ignoto cum feceris hoc peregrino:
Scis bene, fur quali debet honore mori.

How great a ſinne ~~were~~ nod this to thee,
A Pilgrim poore to wrong?
Had thou not mind what dangers he
Had travelled farre among?
Could thou not thinke, that he dull aſſe
B'hou'd paſſe through Sea and land,
That nunce of holy Kirk he was
Running at their command,
Thou haſt confeſſed, convinced thou art,
Nothing thy crime can hide:
Thiefe thou did eate his ſtrawe garters
Death ſhall thee now betyde.

THE THIRD PART.

The Paſtor & Prelate compared in their judgment and practiſe about things indifferent.

Many controverſies & contentions about things indifferent.

BESIDE the ſpeculations of the Schoolmen devided amongſt themſelues, in their ſubtilties aboute things indifferent, which vvorke mightily upon mens wits, but more weakely upon their affections, then to make any greate diviſion, There hath beene much adoe in the Kirk ſince the beginning about adiaphoriſmes, & things indifferent. Firſt in the infancie of the Chriſtian Kirk the heate and the contention was greate betwixt the converted Jewes and Gentiles, aboute the keeping of the Ceremonies of the lavv, which before vvere commanded, afterwards were forbidden, but in that tract of time were in a manner indifferent. Concerning vvhich we finde, that the Apoſtles never impoſed them upon any people or perſon, that judged them unlavvfull, that they thought that every man should be perſuaded in his ovvne mind, and should doe nothing againſt, or vvithout the vvarrant of his conſcience; that by all meanes ſcandall should be avoyded, as vvhich bringeth vvoe upon him by vvhom it commeth, and deſtruction upon him upon vvhom it commeth, and many ſuch rules of conſcience and Chriſtian prudence, vvhich ſerue to the Kirk for direction in matters indifferent to the comming of Chriſt. Secondly, there vvas greate buſineſſe aboute ceremonies, and things called indifferent, in the infancie of the Reformed kirks, in the time of the *Interim*, vvhen

1. *In the Apoſtles times.*

2. *At the firſt reformation, among three ſorts of men.*

vvhen vvith ſo greate povver and perſecution the Romish corruptions vvere forced againe upon them, under the name of indifferencie : at that time politicks and vvorldly men, more carefull of their ovvn vvealth then of Gods trueth, gaue themſelues to ſerue the time, and received all that vvas obtruded under the ſide cloake of indifferencie. Theſe vvere accounted friends to Auguſtus. Others of greate gifts and eſteeme in the Kirk vvished from their hearts, that theſe ceremonies had never been urged, yet thought it a leſſe evill to admit ſome thing in the externall part of Gods vvorship, and thereby uniformitie in religion vvith the enemies, then by a ſtoicall ſtifnes (as they call it) and ~~an~~ obſtinacie to provoke authoritie, and thereby to bring upon themſelues banishment, and upon Kirk and common vvealth deſolarion. Such men looking more to unitie, then to veritie, & more to the event, then to their ovvn duetie, vvere called cãnie, vviſe and peaceable men. A third ſorte ſetting aſide all ſophiſtication, and colluſion vvith the enemie, taught plainly by vvord and vvrit from Scripture, and not from the grounds of policie : that vvhen any part of Gods vvorship is in danger, that then for the honour of God, confirmation of the trueth, and edification of the Kirk, Confeſſion is neceſſarie. *He that confeſseth not me, he that is aſhamed of me before men, &c.* They taught, that it vvas not lavvfull to ſymbolize vvith the enemie; that in the caſe of confeſſion the ſmalleſt ceremonies are not indifferent: that at ſuch times the Kirk should ſtand faſt to her libertie, againſt ſuch as vvould bring her into bondage: that yielding to ſuch ceremonies vvas a great ſcandall, it being a returning to the vomite, the patching of an old cloute upon a nevv garment, & making the vveake to thinke that the reformation of the Kirk vvas not a vvorke of God, but of man : that the untimely change of ceremonies vvas a shevve of defection from the vvhole reformation: that vvhen the enemie urgeth uniformitie, his intentiõ should be looked to, becauſe he never reſts, but proceeds from the corruption of outvvard vvorship to corrupt the doctrine, and to leaue nothing ſound. Men that taught after this manner vvere accounted

counted by the former politicks, and peaceable Formalists, to be contentious spirits, and troublers of the peace of the Kirk. Thirdly, albeit the reformed Kirks agree novv for the most part in the generall, about the nature and use of things indifferent, yet they goe far asunder in the application of the generall to their particular practises. The Lutheran *Kirks* hold some things for indifferent, vvhich the *Kirk* of England receiveth not, and England holdeth a multitude of ordinances aboute discipline and ceremonies for indifferent, vvhich vve take to be unlavvfull, and beside the vvord. Everie Kirk judging, or at least practising, according to theyr ovvne measure of reformation: all crept not forth of that Roman deluge equally accomplished. No marvell that some of them should smell of the vvine of fornication, vvherevvith they all for so many yeeres vvere drunke. But obstinacie against the ingyring light, and the refusing of a further degree of Reformation, is fearefull, vvhat is it then to drawe others back from their reformation, and to binde them up againe into their old chaine of darknes. These manifold contentions about things called indifferent, and ceremonies haue proved so pernitious by defacing the kingdome of Christ, setting up the tyrannie of Antichrist, dividing Pastors, offending people, dismembring the Kirk, and almost putting out the life of true pietie, that vve may truly say, nothing hath proved lesse indifferent to the Kirk, then the contentions about things indifferent, and many haue been more hote for them, then for the hart of religion, because they concerne the face of the Kirk, and as Erasmus sayd in another cause, the crownes & bellies of Kirkmen. Whether our old Pastor, or nevv prelate hath here the greatest guiltinesse, will appeare by this litle that follovveth.

3. *Among Reformed Kirks this day*

THE PASTOR, ever feareth defection, and ſtil urgeth Reformation, till every thing be done in the houſe of God, according to the will of God. He accounteth the conſtitution of a Kirk, that is but indifferent good, or midway betwixt idolatrie and Reformation, to be but like the lukewarmneſſe of Laodicea.

The pastor resteth not in the estate of a Kirk, that is indifferent good, but would be at further Reformation: the prelate inclyneth to defection.

The PRELATE pleaſeth himſelfe in this, that there be many Kirks in worſe caſe, reſteth in his indifferencie, and lukewarmneſſe, and rather inclyneth downward to further defection, then aymeth at any higher Reformation, like the Prieſts of Samaria, that were alſo earneſt againſt the true worship at Ieruſalem, as they were againſt Baal and his idolatrie.

2. The PASTOR looketh not to the world but to Religion in matters of Religion, and therefore thinketh not that indifferent in Religion, which bringeth good or evill ſpirituall upon the Kirk, and the ſoules of the people, albeit in their worldly eſtate immediately it doe them neyther good nor evill.

The past. thinketh not that indifferēt which doth good or evil to the peoples soules: the prelate accounteth that indifferent, which doeth neither good nor evil to his worldly eſtate.

The PRELATE eſteemeth many things indifferent in Religion, becauſe they neyther bring good nor evill to his worldly eſtate, albeit they do good or evill to the Kirk, and to the ſoules of the people, and looketh more to the world then to religion in matters of religion.

3. The PASTOR acknowledgeth three degrees of matters of fayth, ſome to be of the foundation and firſt principles of the doctrine of fayth, ſome to be neare the foundation, as the concluſions clearly following upon the former. and the third to be of all other matters warranted by the word, and what is of this third ranck, were it never ſo farre from the foundation, and never ſo ſmall in our eyes, not to be a matter indifferent, but to binde the conſcience, and to be a matter of fayth.

The past. thinketh nothing indifferēt that is warranted by the word: the prelate everything that is not fundamentall.

The PRELATE profeßeth the firſt and ſecond to be matters of fayth; but when he cōmeth to the third he eſteemeth thē to be no matters of fayth, but indifferent and wondereth that a wiſeman should be ſo preciſe and puritanicall, as to ſtand upon matters that are not fundamentall, but indifferent. For ſo he diſtinguisheth, making every thing eyther fundamentall or indifferent.

4. The PAST. comparing the worship of God under the goſpell with the worship vnder the law, findeth that the commandement Deu. 12. 32. *Every word that I command you, that ye ſhall obſerue to doe, thou ſhalt not add unto it, neyther ſhall ye deminish from it, doeth equally concerne both. That the mynd of man permitted to it ſelfe would proue as vayne and fooliſh under the Goſpell, as under the law, and that Ieſus Chriſt was faythfull as a Sonne in all the houſe of God,*

The pastor findeth the direction for ceremonies to be as perfect under the goſpel, as it was under the law but the prelate addeth unto it, as if it were unperfect.

Earl of Loun *aboue*

aboue Moses who was but a servant, and therefore albeit the ceremonial obſervations under the Law were many, which was the burden of the Kirk under the old Teſtament, and ours be few, which is our benefit, yet the determination from God in all the matters of his worship he findeth to be all particular, the direction of all the parts of our obedience to be as cleare to us, that now liue under the Goſpell, as it was to them that lived under the Law.

The PREL. as if eyther it were lawfull now to adde to the word, or mans minde were in a better frame, or the Sonne of God were not so faythfull as Moses the servant, or as if direction in few ceremonies could not be as plaine as in many, would bring into the Kirk a new ceremoniall law, made up of translations of divine worship, of imitations of false worship, and of inventions of willworship, to succede to the abolished ceremonies under the Law, which he interpreteth to be the libertie and power of the Christian Kirk in matters indifferent, aboue the Kirk of the old testament: but is indeede the greate doore, whereby himselfe & others, strange office-bearers, whereby dayes, altars, vestures, croße, kneeling, and all that Romish rable his shaddow, haue entred into the Kirk of Christ, and which will never be shut againe till himselfe be shut out, who while he is within holdeth it wide open.

The past. appointeth no new thing in the worship of God: but the prel. is a new lawgiver.

5. The PASTOR giveth no power to the Kirk to appoint other things in the worship of God, thē are appointed already by Christ the onely Lawgiver of his Kirk; but to set downe canons and constitutions about things before appointed, and to disposse the circumstances of order & decencie, that are equally necessarie in civill and religious actions, and therefore resolveth first, that nothing positiue, or that floweth meerely from institution, can be indifferent, or can be appointed by the Kirk. Secondly, that reason may be giuen from Christian prudence, why things are appointed by the Kirk thus and no other waies. And thirdly, that the constitutions of the Kirk about things indifferent can not be universall for all times and Kirks, and therefore can not be concluded upon any morall or unalterable ground, which made the ancients to obserue, that albeit Christs coate had no seame, yet the Kirks vesture was of divers colours, and that unitie is one thing, and uniformitie another.

The PRELATE as a new Lawgiver will appoint new rites, and mysticall signes in the Kirk, that depend upon meere institution, and are not concluded upon any reason of Christian prudence for such a time and place, but upon grounds unchangable, and therefore obliging at all times and places, as is evident by the reason that he bringeth for festivall dayes, kneeling in the sacrament &c.

The pastor is so far limited, that he

6. The PASTOR distinguisheth betwixt the nature and use of things indifferent, and confesseth with all the learned, that albeit

albeit many actions be in their nature indifferent, yet that all our actions in particular (at leaſt ſuch as proceede of deliberation, which is the exception of ſome of the Schoolmen) are eyther good or evill, and not one of them all indifferent in matters moſt indifferent, which obligeth him to ſeeke a warrant from God, for that which he doeth, that he may doe it in fayth, to walke circumſpectly, to take heede to his words, geſtures, &c. and to do all that he doeth to the glorie of God.

thinketh nothing to be in uſe indifferent: but the prelate accounteth that to be preciſenes & puritaniſme

The PREL. abhorreth this doctrine as the foundation of Puritaniſme, the reſtraint of his licentiouſnes, and the ruine of his monarchie, & therefore to the contrarie ſinneth with a bold conſcience, and maketh the people to ſinne, ſome with erring, ſome with doubting, and ſome with a contradicting conſcience.

7. The PASTOR giveth eare to the H. Ghoſt, charging that we put no occaſion to fall, nor ſtumbling block before our brethren, (for that is to deſtroy him for whom Chriſt dyed) cōmanding the ſtrong to beare with the infirmities of the weake, and not to pleaſe themſelues with the neglect of their brethren, and threatning woe to them, by whom offences come, againſt which no authoritie of man can ſtand, becauſe it can neyther make ſcandall not to be, nor not to be ſinne, nor not to be his ſinne that giveth the ſcandall.

The paſtor feareth to giue offence in things indifferent: but the prelate is bold and ſcandalous.

The PRELATE ſtopping his eare againſt the commandement charge and threatning of the H. Ghoſt, whether he intend to giue ſcandall or not by his manifold abuſe of things indifferent, and eſpecially by receiving into the Kirk againe things called indifferent, which for their great abuſe were abolished, giveth offence to all ſorts: as the boldnes and increaſe of papiſts, the contempt and mocking of the profane, the ſuperſtition and perplexitie of the ſimple, and the grief and croſſes of the godly doe declare, againſt which he never had any excuſe, but the pretext of authoritie.

The Prelates objection.

THE PRELATE will ſtill object, that ye were more wiſe to quit the name of conſcience in matters ſo indifferent, as the controverted articles, and others of that ſorte be; then ſtill to talke of conſcience, conſcience, and that ye are, but a pack of puritanes, that are ſo preciſe and ſingular beyond your neighbours in matters indifferent.

Object. None but puritanes are preciſe in matters indifferent.

The Paſtors anſwer.

THE prelate perſwading to put away conſcience, is not unlike the foxe, who through his evill guyding having looſed his taile, would haue perſwaded all his neighbours to parte with theirs, as an uncomely and unprofitable burthen, that all being

Anſ. Diſtinguiſhing betwixt two ſorts of preciſians or Puritanes.

like himself, his deformitie might no more appeare. A good conscience would please God in all things in substance and ceremonie, but with due proportion. It first and most standeth at Camels, and yet next it straineth gnats, when the light of Gods trueth makes them discernable. When he calleth us precisians, he is quite mistaken: for he that is so selfe precise, that he will rather part with the puritie of Gods worship, and a good peece of the trueth too, then want a complement of his Lordly dignitie, or peece of his worldly commoditie, or disch of his delicacie, and not he that is so precise in the matters of Gods worship (wherein he hath no power to be liberall) that he will forsake all to follow Christ, he and no other is the right precisian. He calleth our pastors and our professors Puritanes, and consequently Hereticks, but blessed be God, can not name their heresie: They are still in profession that which he was not long since, when he was farther from Heresie then he is now. This calumnie constreyneth us to distinguish betwixt two sorts of Puritanes; the one is the old hereticall Puritane, who from the author of his sect, was called Novatian, and from his heresie, Catharist, or Puritane: such a one our pastor is not: for

1. *The Puritane denyed the baptisme of infants.*
   The Pastor waiteth on baptisme, as a speciall parte of his calling, which the Prelate doeth not.
2. *The Puritanes had their owne Prelates and liked of prelacie.*
   The Pastor in this is no Puritane, but the prelate the Puritane.
3. *The Puritane condemned second mariage as unlawfull.*
   The Pastor mainteyneth the honour of mariage against the Putitane, the Papist, and the Prelats manifold matrimoniall transgressions.
4. *The Puritane denyed reconciliation in some cases to penitents.*
   The Pastor would be glad to see the Prelates repentance, notwithstanding his greate defections, and that in the time of peace, without the least essaye of persecution: and therefore our Pastor is not a Puritane.

The other sorte is the new nicknamed Puritane in our times, wherein the Papist calleth it Puritanisme, to oppose the Roman Hierarchie. The Arminian accounteth it Puritanisme, to defende Gods free grace against mans free-will. The Formalist

list thinketh it Puritanisme to stand out against conformitie. The Civilian, not to serue the time, and the Prophane thinketh it essentiall to the Puritane to walke precisely, and not to be profane, and so essentiall is it indeede, that if all were profane there would be no puritane: for the profane and the puritane are opposed. He then is the new Puritane that standeth for Christ against Antichrist, that defendeth Gods free grace against mans free will, that would haue everie thing done in the house of God according to the will of God (which is his greatest heresie) that seeketh after the power of religion in his heart (and this is his intollerable singularitie) and that stands at the staffes ende against the sinnes of the time (and this is his pride and melancholie) after this way that the world calleth heresie serveth he the God of his Fathers, who haue all beene Puritanes of this stampe since the beginning. Abel, who was hated for his holynes: Enoch, that walked with God: Noah, that was a perfect man in his generations: Heber, that made Peleg his name a testimonie, that he was free of the building of Babel: Moses, that stoode upon an hooue: Mordecay that would not bowe his knee; Daniel, that would not hold his window shutte: Eleazar, that would not eate one morsell, Paul that would not dispence with one houre, nor with an appearance of an evill: Marcus Arethusas, that would not redeeme his life with the giving of an halfpenny to idolatrie: Caius Sulpitius, who was esteemed even by the Pagans a good man, but that he was a Christian, &c. were they living at this time, they would not escape this censure, and would be accounted good men, if they were not Puritanes. The Widow of Sarepta, who enterteyned Eliah, the Shunamite the host of Elishah, Annah who for multiplying to pray, and powring out her heart before God was rashly censured, to be a daughter of Beliall: Annah the widow, that served God with fasting and prayer night and day, and spake of Christ: The godly women that waited on Christ, ministred unto him of their substance, and told the Apostles of his resurrection: Lydia, that constreyned the Apostles to abide with her: Lois and Eunice, that had a care, that their children shoulde haue grace: The elect Ladie, the famous Hildgardis, who lived in the 12 Centurie: Mechthildes, Elizabeth the Germane: and many moe, who censured the corruptions of the Kirk, and especially of the Prelates of those times, and propheſied of the Reformation, which they longed to see, were they now living would be censured, for holy sisters, and doting Puritanes, and that the rock and spindle had been fitter for them.

Can any man or woman be vexed with the filthy conversation of the wicked 2 Pet. 2. be stirred up in spirit against Idolatrie, Act. 17. be hot in religion, Revel. 3. fervent in spirit, Rom. 12. walk precisely, Eph. 5. feare an oath, make the Sabbath his delight, Esa. 58. loue the brotherhood 1 Pet. 2. Take the kingdome of God by violence, Matth. 11. and keepe a good conscience in all things Act. 24. and not be made the drunkards song, the byword of the people, and mocked for a Puritane. It was the saying of Petrach. *Simplicitie carrieth the name of foolishnes, malice the name of wisdome, and good men are so mocked, that almost none can be found to be mocked.*

THE FOURTH PART.

The Pastor & Prelate compared by the Reformation, and proceedings of our owne Kirk.

AS no familie or civill societie, vvhere the fundamentall lawes are neglected, and the lust of the flesh, the lust of the eyes, and the pride of life are followed, can continew long, except it be reformed. Euen so the Kirk of God, through the misregard of the lavves of God & direction of Scripture, and through the ambition and covetousnes of Kirkmen did fall avvay so farre from the first integritie, that there vvas a necessitie of Reformation, & nothing more certainly looked for, and more plainly foretold a long time before any of our reformers, or Luther himselfe came in the world. This reformation that could no longer be delayed vvas often urged, but never likely to be obteyned in a generall Counsell, nor vvith consent of the Clergie & Court of

How Reformation vvas arought.

of Rome, to vvhom Reformation vvas a certaine ruine. And therefore in severall kingdomes, countries and states of the christian vvorld, it vvas vvonderfully vvrought by the Lords mighty povver in his vveake servants. Such vvere amongst others Valdus of Franco, Hus of Bohem, Jerome of Prage, Luther of of Germanie, Wickleife of England, and our Knox of Scotland. Whereupon it came to passe, that although one part of Christendome knewe not what another was doing, yet they all agreed (as may be seene in the Harmonie of Confessions published to the vvorld) in the most essentiall and fundamentall matters of fayth: becausе the Lord vvas maister of that vvorke: but had also their own differences and degrees of Reformation, becausе men vvere the instruments, and they vvere not Angels, but men that vvere to be vvrought upon. For vvhose divers dispositions in sundry nations there behooved to be divers disadvantages to the vvork. We are not rigid censurers of other Reformed Kirks, nor are vve Separatists from them: but this vve thinke that a tvvofold duetie lyeth upon us, and them all, vvhatsoever be the measure of Reformation: One is (albeit there be ever some Catholick moderators, that vvill be Trysters betvvixte us and Rome, and thinke to agree Christ and Antichrist) that vve all vvith one heart prayse God for separating us from Sodome, resolving never to returne againe, vvhere there be so many heresies, both against the common principles and particular articles of fayth, so manifold idolatrie both against the first and second commandement, so proude a Hierarchie as can neyther stande vvith the spirituall Kingdome of Christ, nor the civill Kingdomes of Princes, and so bloudy a tyranny against all vvho refuse to belieue theire heresies, to practise their idolatrie, and to be slavish to their hierarchie. Returning to any point of their profession is an approbatiō of their crueltie against them that haue denied it. And vvhosoever approue their vvorship, they bringe upon themselues the bloud of so many Saincts, and faythfull martyrs of Christ, vvho haue testified the vvord of God, & haue vvashed their Robes in the bloud of the Lambe. The other

from

A tvvofold duetie of the reformed Kirks.

for

duetie is, that albeit there be ever some adiaphorists, vvho for their ovvne particular make many things, and ~~shevve~~ moe things to be indifferent in the vvorship of God, that under this pretext they may bring them back, that haue been advanced before them in the worke of Reformation: that we all praise God vvith one heart for the measure that everie one hath atteyned unto, and they that are behinde in reformation, whatsoever their outvvard splendor be, envye not them vvo haue runne before, or studie to dravv them back to their degree, least both returne to Rome: but that all against all impediments presse forvvard to further perfection, ever reforming some vvhat according to the patterne, there being no staying neither for the Christian nor for the *Kirk*. The Kirk of Scotland hath litle cause to be pleased vvith her selfe, vvhē she looketh upon her late suddain and shamefull defection, but greate and singular cause to praise God, vvhen she looketh to his gracious dispensation. For as Scotland, albeit far from Ierusalem, vvas one of the first nations, that the light of the Gospel shyned on, vvhen it appeared to the Gentils, and one of the last that kept the light, vvhen the shadovves of the hilles of Rome began to darken the earth. So vvhen the sun came aboute againe at the Reformation, if this blessed light shyned first upō others, all that had eyes to see both at home and abroade, haue seene and sayd, that it shyned faireſt upō us, Divine providence delighting to supply the defect of nature vvith aboundance of grace, and to make this backside of the earth, lying behind the visible sunne, by the cleare and comforting beames of the Suune of righteousnes, to be the sunnie side of the Christian vvorld, vvhereof these follovving testimonies are sufficient proofe.

The Reformation of our kirk.

One of M. George Wishart martyr:

This Realme shall be illuminated with the light of Christs gospel, as clearly as ever was Realme since the dayes of the Apostles. The house of God shall be builded in it, yea it shall not lack (what soever the enemie imagin to the contrarie) the very top-stone; the glorie of God shall evidently appeare

appeare, and shall once tryumph in despight of Sathan. But alas, if the people shall be after unthankefull, then fearefull and terrible shall the plagues be, that after shal follow. Hist. of the Kirk of Scotland pag. 108.

Another of Beza.

a *This is a greate gift of God, that ye haue brought into Scotland togither pure religion and good order, which is the band to hold fast the doctrine: I hartily pray and beseech for Gods sake, Hold fast those two together, so that ye may remember, that if the one be lost, the other can not long remaine. As Bishops brought forth poperie, so false bishops, the relicks of poperie, shall bring into the world Epicureisme: Whosoever would haue the Kirk safe, let them beware of this pest, and seeing ye haue tymely dispatched it in Scotland, I beseech you, never admitte it againe, albeit it flatter with shew of the preservation of unitie, which hath deceived many of the best of the ancients.*

a *Magnū est hoc Dei munus quod una & religionem puram, & unitatem, doctrinæ vicissim retinendæ vinculum in Scotiam intulistis. Sic obsecro & obtestor hæc duo simul retinere, ut uno amisso, alterū diu permanere nō possit semper memineritis. Sicut episcopi papatū pepererūt ita pseudoepiscopos papatus reliquias, epicureismū terris invecturos: hanc pestem caveant, qui salvā ecclesiam cupiunt, & quā illā in Scotia in tempore profligaris, ne quæso illa unquā admittas, quantumvis unitatis retinendæ specie, quæ veteres etiā optimos multos fefellit blandiatur. Bez. epist. 79.*

A third of the body of Confessions of fayth:

b *It is the rare priviledge of the Kirk of Scotland before many, in which respect her name is famous euen among strangers, that aboute the space of four and fiftie yeares, without schisme, let be heresie, she hath kept and holden fast unitie with puritie of doctrine. The greatest helpe of this unitie, of the mercie of God, was, that with the doctrine the discipline of Christ and his Apostles, as it is prescribed in the Word of God, was by litle and litle together restored, and according to that discipline, so neare as might be, the whole government of the Kirk was disposed. By this meanes all the seedes of Schismes and errors, so soone as they beganne to budde, and shewe themselues, in the very breeding and byrth were smothered and rooted out. The Lord God of his infinite goodnes grant unto the Kings most gracious Majestie, to all the rulers of the Kirk, to the powers that are nurcers of the Kirk, that according to the word of God, they may keepe perpetually that unitie and puritie of doctrine. Amen.*

b *Est illud Ecclesiæ Scotanæ privilegium rarum prę multis, in quo etiam eius nomen apud exteros fuit celebre, quod circiter annos plus minus 54 sine schismate nedum heresi, unitatem cum puritate doctrinæ servaverit & retinuerit. Hujus unitatis adminiculum ex Dei misericordia maximum fuit: quod paulatim cum doctrina Christi & Apostolorum disciplinam, sicut ex verbo Dei est præscripta, una fuit recepta, & quam proxime fieri potuit, secundum eam totum regimen Ecclesiasticum, fuit administratum. Hac ratione omnia schismatum, atque errorum semina quā primum pullulare, aut se exerere visa sunt, in ipsa quasi herba & partu sunt suffocata, & extirpata. Det Dominus Deus pro immensa sua bonitate Regiæ Majestati serenissimæ, omnibusque ecclesiarum gubernatoribus, potestatibus ecclesiæ nutritiis, ut ex Dei verbo illam unitatem, & doctrinæ puritatem perpetuo conservent. Amen. Corpus Confes. fidei pag. 6.*

The fourth is of King James our late Soveraine:

c Basilic. Doron.

c *The religion profeſsed in this countrey wherein I was brought up, and ever made profeſsion of, and wishes my ſonne ever to continew in the ſame, as the only trew forme of Gods worship &c. I doe equally loue and honour the learned and graue men of eyther of theſe opinions, that like better of the ſingle forme of policie in our Kirk, then of the many ceremonies in the Kirk of England &c. I exhort my Sonne to be beneficiall to the good men of the miniſterie, prayſing God, that there is preſently a ſufficient number of good men of them in this kingdome, & yet are they all knowē to be againſt the forme of the English Kirk.*

Basilic. Doron to the Reader: He prayſed God, for that he vvas borne to be a King in the ſinceareſt Kirk in the vvorld, &c. Aſſemblie anno 1590. The Prelates themſelues and the mainteyners of conformitie dare not for shame open their mouthes againſt the worke of God in the Reformation, and againſt the puritie of their mother Kirk, & therefore would haue her to open her mouth in their defence of ther Hierarchie and ceremonies, and do wreſt her authoritie and proceedings to that ſenſe. Let us then aske of herſelfe, whether shee liketh better of the Paſtor or of the Prelate.

The diſcipline & government of the Kirk at the firſt, begun to be reformed, and the prelate to be caſt out.

1.

THE PASTORS and men of God at the acceptable time of Reformation, as they were moved by the ſpirit of God; laboured to reform, not onely the doctrine ſacraments, and whole worship of God, but alſo the diſcipline and whole government of the houſe of God by abolishing the juriſdiction of prelates, and all that Roman Hierarchie: as is manifeſt *d* by their acknowledging no other ordinarie and perpetuall officebearers in the Kirk, but Paſtors, doctors, Elders, and Deacons: by their petitioning, that the rents of the Prelates, & of their traine should be converted to other uſes. *e* By their ſubſcribing the Helvetick Confeſſion, which cenſureth prelacie for the invention of man, *f* and by the letters which they received from forraine Kirks, gratulating, that they had timely purged the Kirk of this proude prelacie, that they had received with the doctrine, the diſcipline of Chriſt & his Apoſtles, & willing and obteſting them to beware of the peſt of prelacie, as they loved the weale of the Kirk.

d *Books of diſcipl.*

e *An.* 1566.

f *Beza to Knox an.* 1571.

The PRELATE *not onely in reſpect of his popish Religion, but alſo in*

so in respect of his papall and episcopall jurisdiction, was one of the greate evils, that cryed for reformation of the Kirk: and therefore, albeit he kept still the title, the rent and civill place of the prelate (which the Kirk could not take from him, and which maketh many to mistake his descent) his ecclesiasticall authority was so far abolished, that neither were their Successors designed to such prelates as cõtinued obstinate Papists, nor was Episcopal authoritie continued in their persons that were converted, nor were Superintendents ordeyned to be new prelates: onely some of the converted prelates, for want of meanes to furnish others, were designed to be commissioners of the Kirk, as other ordinarie Pastors were, but with bad successe. For never one of them did good to the Kirk.

2. The PASTOR and men of God proceeding in the work of reformation, acknowledged no government of the Kirk by the Lordly domination of Prelates, but by the common consent and authoritie of assemblies, which were of four sorts, Nationall, Provinciall, Parishionall, and Presbyteriall. *g* The lineaments of the last were drawen at the first, when the weekely assemblies were appointed for exercise of discipline, and interpretation of Scriptures, but were not, nor could not be accomplished, and perfectly established, till the light was spreade, and particular Kirks were planted in the severall quarters and corners of the Land, that they might make a number, and conveniently assemble in presbyteriall meetings.

The pastor proceedeth in this point of reformation, and the prel. in his avarice and ambition.

g *To these the Superintendents were subject by an act of the assembly anno* 1562.

The PRELATE is restlesse, proceedes whither his avarice and ambition carrie him, and willing in those times rather to be a Titular or a h *Tulchan (as he was then named) then to be no bodie aboue his brethren. He taketh upon him the Title Bishop, with a small parte of the rent, permitting the greater parte to my Lord, whose bishop he was, and proudly againe arrogates anthoritie over the Kirk.*

h *Leith* 1571.

3. The PASTOR and men of God learning, not from Geneva, but from Scripture and dayly experience, that the government of Prelates was full of usurpation, and of all sorts of corruption, whereof many did complaine, *i* that it had no warrant, and was never like to haue any blessing from God, resolue at last to strike at the roote, & therefore after many disputations in private and publick, consultations with the greatest divines of other reformed Kirks, and after long and mature deliberation, the second Booke of Discipline, pronuoncing the jurisdiction and office of the Prelate to be unlawfull, was resolued by consent of the whole Kirk, an ordinance made that Bishops betake them to the charge of one Congregation, that they exercise no civill Iurisdiction. The Confession of Fayth sworne and subscribed, wherein they oblige themselues to continew in the doctrine & discipline of this Kirk.

At last prelacie is rooted out with consent of the whole Kirk.

i *Edenburgh anno* 1575.

k Dundie. an. 1580 The same yeere *k* it was declared in the generall assemblie, that the office of the Prelate was unlawfull in it selfe, and had no warrant in the Word of God, thereafter renued in covenant.

The PRELATE and men of that disposition, having in the ende nothing to oppone, professed that they agreed in their consciences, consented to the Acts of the Kirk, swore and subscribed the Confession of fayth, renewed the covenant with the Kirk, and helped to put on the coap-stone of the Kirk of God with their owne hands, Like as the same Confession of fayth was subscribed by those that are now in the proudest places of prelacie, and who haue proved since the chiefest instruments of all the alterations in the Discipline and externall worship of God, and ring-leaders in she defection of the Kirk, with what conscience may be seene by their unhoneste excuses, their poore shifts, and shamelesse raylings, against that which they did once so much reverence, all to be seene, as they are published in print.

l Trenent. anno 1604.

The Kirk now reformed in doctrine & discipline useth her authoritie against all sorts of sinne, till men of episcopall disposition make a new division againe.

4. The PASTOR and men of God desyring to testifie their thankfulnesse, for so singular favour vouchsafed upon this Kirk and nation, & to employ the benefite of the discipline now established for the libertie of the kingdome of Christ, and against the tyrannie of sinne and Sathan, addressed themselues all as one man with greate fidelitie & courage for the work of God, urged residence and diligence in ministers, kept with successe from heaven their publike and solemne humiliations, made the pulpits to sounde against papistrie and profaneness, & set all men on work, as they had grace or place, for purging the countrie of all corruptions, and defending the Kirk against her profest enemies, who never ceased by negociating with the Pope & Spanish King unnaturally to labour for their owne and her ruyne, whereof the divine providence had disappointed them in 88.

The PRELATES authoritie at this time lay deade, and men of that disposition made no greate Dinne. But the Kirk then (unlike that which she is now) comely as Ierusalem, terrible, as an armie with banners, against all her enemies did stand whole and sound in unitie and concord of her ministers, authoritie of her assemblies, divine order of her ministerie, & puritie of externall worship, with greate power and presence of the Spirit of God in many congregations of the land, till at last, for unitie division entred into the Kirk, prelacie that had slepte before, as wakened againe, and this mysterie beginneth to worke of new, neyther by any cause offered by the pastors of the Kirk at the 17 of December (as the enemie calummiates) for after long tryall they were founde faultlesse, and faythfull by his Majesties owne testimonie. Nor yet upon that occasion, in for the meeting of the Kirk for making that charge was indicted before that 17 day. But the cause was a plot contryved before, for procuring peace to the popish Lords, to make warre amongst the ministerie, and to divide them amongst themselues. For this effect 55 Problems were framed, to call the established discipline

m Perth. 1596.

discipline of the Kirk in question, and at one and the same time way was made for reconciliation of the Popish Lords, and for restitution of the popish prelates. And the Schisme of our Kirk so well compacted before, began at that time, not upon their parte who stande for the discipline, but by some of the Prelates disposition, that is, of flattering and worldly mynded Ministers, who gaue other answers to thirteene of the fiftie fiue articles concerning the government of the Kirk, then their worthy brethren desired: So that, if the cause or occasion maketh the Schismatick, the Prelate is the Schismatick and not the Pastor.

5. The PASTOR and men of God as they had been diligent to establish the government of the Kirk, according to the will of Christ, and after it was by the blessing of God established were faythfull in using it for the honour of God, and good of the Kirk: so now, when it beganne craftily to be called in question, were carefull, according to their office and oath, to stand to the defence thereof, both against professed enemies, and against the Schisme begunne by their owne brethren: albeit they could not at the first haue beene perswaded, that their brethren would ever so foully forget themselues, as against their greate oath in the sight of God and the world, to take upon them the dominion of Prelates, and for their owne back and belly to trouble the Kirk, and marre all the worship of God as they haue done.

The pastor stãdeth to the reformation against Episcopatus which the Prelate attaineth unto at last by many degrees, and much working.

The PRELATE through the Schisme at that time begunne by himselfe, savouring the sweetnesse of wealth and honour, forgetteth his oath, his office and all, followeth greedily upon the Sent, and clymbeth craftily by degrees, and betime to the heigth that he could not advance himselfe to at once. n *First with much adoe, and many protestations, that he meaned nothing against the discipline established, but desires to vindicate the Ministerie from povertie and contempt, gets libertie for to vote in parliament for the Kirk, but with such caveats, as would haue kept him from his present prelacie, if he had kept them as he was obliged.* o *Secondly, fiue yeres thereafter he was made constant moderator, & that of the presbyterie onely where he was resident, and not of the Synods, upon as faire pretexts, and with the like protestations and cautions.* p *Thirdly, being Lord of Parliament, Lord of Counceil, patrone of beneficens, Modifier of Ministers stipends, he was armed also with the power of the High commission, and having two swords, might doe against the Kirk what he pleased.* q *Thereafter incontinent he usurped the power of ordination and jurisdiction.* r *And at last, albeit without consent or knowledge of the Kirk of Scotland wente and resaued consecration in England, and since that time hath taken upon him, and hath exercised the plenarie power and office of a bishop in the Kirk, no lesse, then if the assemblie of this Kirk had chosen him to the name and office of a Bishop, which as yet they haue never done, the most corrupt of their owne assemblies granting onely the negatiue power of ordi-*

n *Dundie anno 1597. May, and March following. Falkland a. 1598. Halyrudhouse anno 1599. Montrosen anno 1600.*
o *Linlithgo 1606.*
p *An. 1610 Febr.*
q *Glasgow 1610. June.*
r *An. 1610. November.*

nation and Iurisdiction to them, who were never called Bishops by any warrant from the Kirk, but onely in the vulgar speach, frō the titles they had to benefices, in which respect civill persons beneficed were called Bishops in former times.

The way of the Pastors reformation and the prelates defection very cōtrary.

6. The PASTOR and men of God seeking neither profit nor preferment to themselues, expelled the Prelate & all his Ceremonies out of the Kirk of Christ by no other meanes, but such as became the faythfull Ministers of Iesus Christ, as preaching, praying, penning, advising with the best reformed Kirks, reasoning in assemblies, and after libertie granted to all to oppone, the consente, oath and subscription of the Adversaries.

The PRELATE seeking nothing but his owne profit and preferment, is restored againe by such meanes, as better beseeme his Ministers, who hath beene a murtherer and lyar from the beginning, then the sincere Ministers of Iesus Christ: For crafte and crueltie hath been their wayes, Their craft was to remoue their strongest opponents out of the Countrie, that they might not be present in assemblies, to espye their proceedings, and to reason against them, to abolish the true libertie and authoritie of assemblies, to protest that they were seeking no prelacie, neyther of the Popish nor English kinde, and that they had no purpose to subverte the Discipline received, but to deliver the Kirk from disgrace, and to be the more mightie to oppose her enemies, Iesuites and Papists,, to falsifie the acts of the Kirk, to promise to keepe all the cautions and conditions, made to hold them in order, which now they professe, they never minded to doe, &c. Their cruelty hath beene to boast, to banish, impríson, depriue, confine, silence, &c.

The past. beareth witnes against the severall degrees of defection, and feareth a change in the worship of God, which the prel. entereth upō so soone as the government is altered, and he come to his power.

7. The PASTOR and men of God all this time of defection gaue testimonie to the trueth, opposed against the severall steppes of the prelates ambition, by all the meanes that became him to use, as publick preaching, supplicating, reasoning, protesting, and suffring, and when the prelate was triumphing in the heigth of his dignitie, they could not, comparing the first temple with the second, but declare the griefe of their hearts for the change, and their greate feare of alteration to be made in the worship of God, when now the hedge of the Kirk was broken downe, and an open way made for all corruption.

The PRELATE is of the Clergie, that seldome is seene penitent, and therefore as against all the meanes used by the Pastor, he had altered the government of the Kirk, so he enters next upon the worship & Service of God. ſ *and will haue a new confession of Fayth, new Catechisme, new formes of prayer, new observation of dayes, new Formes of ministration of the Sacraments, which he first practised himselfe, against the acts and order of the Kirk.* t *And since convened an assembly of his owne making to drawe on the practise of others.* v *And thirdly he hath involved the honorable estates of the Kingdome into his greate guiltinesse by their*

ſ *Aberdein 1616. Sanctandr. anno 1617.*

t *Perth 1618.*
v *Edenburgh anno 1621.*

their ratification in parliament, which hath brought an inundation of evils into this Kirk and countrey.

8. The PASTOR and men of God considering, what the Kirk was before, and what it is now, what the reformation was, and what conformitie is, what the proceedings of the one and of the other haue beene, seeth Religion wearing away, pityeth the young ones, that never haue seene better times, laments ever the multitude, that can not see the evils of the present, and resolveth for himselfe to hold constant to the ende againſtPapists, prelates, Arminians, and whatsoever can arise, to waite with patience, what the Lord will doe for his people, and when he is gone to leaue a testimonie behinde him of the twofold ~~miserie~~ of ~~im~~pietie and iniquitie, that he hath seene in this land.

The past. resolveth to be constāt to the end, against al heresie and corruption, which is entering every day by the prelates misgovernment.

The PRELATE hath forgotten what himselfe and the kirk was once, he hath wrought a greater defection in this kirk in the shorte tyme of his Episcopacie, then was in the primitiue kirk for some hundreths of yeares, and is so farre yet blinded with the loue of his place in the world, that he maketh his worldly credite the Canon, and his prelacie the touchstone of the tryall of all Religion. The Pope shall no more be Antichrist, Papistrie may be borne with, Arminianisme may be brought in, becauſe they can keepe company with Prelacie. The Reformation is Puritanisme, preciseneſſe, Separation and intollerable, becauſe it can not cohabitate with prelacie. The Gods of the Nations were sociall, and could liue togither, but the God of Israel is a jealous God.

The Prelates objection.

THE PRELATE will object, that albeit he can neither justifie all his owne proceedings of late, nor yours of old, as all men haue their owne infirmities, yet that ye doe him wronge by your deduction, in confounding times that would be distinguished: Because from the Reformation to the comming of some Scollars from Geneva with presbyterall discipline, this kirk was ruled by prelates, and the Superintendents in the beginning were the same in substance, that the prelates are now.

Obj. The Superintendents in the beginning were prelates.

The Pastors answer.

ALL men haue their owne infirmities, but good men are not presumpteously bold for the loue of the world, to hold on in a course of defection against so many obligations frō themselues, and so many warnings frō good men. Infirmitie one thing and presumption another. The pastors of the Kirk of Scotland had

had begunne to roote out bishoprie, and to condemne it in their assemblies, before these Scollers came from Geneve: but never condemned but allowed the charge of Superintendents, appointed for a time in the beginnings of the Kirk, the one and the other being different in substance: For

Answ. Shewing particularly, that the Superintendents were not prelates.

1. The Superintendent according to the Canon of the Kirk was admitted as an other Minister, without consecration af any bishop.

The Prelate is chosen for fashion by Deane and Chapter, without any Canon of the Kirk, & with solemne consecration of the Metropolitane and their bishops.

2. The Superintendent appropriated not the power of ordination and jurisdiction, but both remayned common to other ministers.

The Prelate hath taken to himselfe the power, to ordeyne and depose Ministers, and to decree excommunication.

3. The Superintendents made not a Hierarchie of Archsuperintendents and others inferior, some generall, and some provinciall, some Primates and some Suffraganes, some Archdeanes, and some Deanes &c.

The Prelates haue set up a Hierarchie of all these.

4. The Suderintendent was subject to the censure not onely of the nationall, but of the provinciall Kirk, where he superintended

The Prelate is subject to no censure, but may doe what, and may goe whither he will, and no man aske him, why he hath done so.

5. The Superintendents charge was meerely eccleſiasticall, and more in preaching then in government.

The Prelate is more in ruling then in preaching, & more in the world then in the Kirk.

6. The Sup. acknowledged his charge to be but temporarie, & oftē desired to lay it downe before the general assembly.

The Prel. thinketh his office to be perpetuall, by reason & vertue of his consecration.

7. The Sup. had no greater power thē the commissioners of provinces, & in respect of his superintēdencie was rather a cōmissioner of the Kirk, then an officebearer essentially different from the pastor.

The prel. neyther hath received commission from the Kirk, nor meaneth to render a reckoning to them, nor account of himselfe, as of a commissioner, but thinketh his office essentially diverse from the office of the pastor, as the pastors office is from the deacons. The pope may as well say that the Euangelists were popes, as the prelate, that the Superintendents were prelates.

THE

THE FIFTH PART.

The Paſtor & Prelate compared by the weale of the Kirk. and the peoples ſoules.

THE ſaeftie and good of the State vvas the maine ende of Roman policie, and the fundamentall lavv, by vvhich that people ſquared all their other lavves, according to their ovvne Maxime: [a] *Let the ſafety of the people be the ſouveraigne lavv.* The Kirk of Jeſus Chriſt hath better reaſon to think, that the ſafety of the Kirk ſhould be the rule and end of all Eccleſiaſticall policie, although the forme of externall Worſhip and of the government of the houſe of God were not preſcribed by the Lord himſelfe in his Word, but left arbitrarie to men to be framed by their Canons and Conſtitutions, yet this muſt be holden as infallible, That it is the beſt forme of government vvhich by reaſon and experience is found to be beſt for the vveale and ſafety of the Kirk. Unto this generall both Prelate and Paſtor vvill vvithout queſtion condeſcend: but they differ in the particular, what this is, vvherein the good and weale of the Kirk doeth conſiſt: For the Prelate places the weale of the Kirk in her outvvard peace and proſperitie, & thinketh the Kirk vvell conſtituted, and in good caſe, vvhen she florisheth in wealth and vvorldly dignities.

The good eſtate of the Kirk the end of Kirk policie.

a *Salus populi ſuprema lex. everſa domo, interdum reipublicæ ſtatus manere poteſt: urbe ruina, penates omnes ſecum trahat neceſſe eſt. Valer. max. l. 5. c. 6.*

Gordon

But

The prelate abuseth the people three waies in determining what is the good estate of the Kirk.

But herein he abuseth the christian World three wayes, First, that he measures and determines the good estate of the Kirk by her outvvard face, and not by her invvard grace, by the health of her bodye rather then of her soule, by that which is accidentall to the Kirk, and which she may eyther haue or vvante, and yet continue a true Kirk, and not by that vvhich is essentiall and proper to the very nature and being of a Kirk. Secondly, that he judgeth that to be the vveale of the Kirk, vvhich hath many times proved her vvrack, being abused, as commonly it hath happened: He taketh poyson for a preservatiue, and surfett of peace and prosperity, excesse of vvealth and vvorldly honours, vvhich are her deadly disease, to be her health & best constitution. Too large bestovving of riches and preferments upon the ministers of the Kirk, bred that contagion vvithin her bovvels, vvhich turned almost to her death in the ende: for thereby defection grevv by degrees, till at last under the Man of sinn it came to the heigth. Thirdly, that he measures the good estate of the Kirk by himselfe, and the rest of the members of that Hierarchicall bodye, as though it vvent vvell vvith the vvhole Kirk, vvhen Bishops stand and reigne, like the Kings of the nations, and as though the ministery vvere sufficiently vindicated from poverty and contempt, vvhen tvvelue or thirteene of the number are clymed up like apes to the highest places, that vvith their evill favoured mungeonis they may moue laughter to all that beholde them from belovv, or like foules flovven up to the highest roofes, shooting dovvne their filthy excrements upon the rest, that sitt in the lovver roomes. But the Pastor esteemes the good and weale of the Kirk by her spirituall estate, that is, by a sound fayth, a pure vvorship, and a holy conversation, as she stands or decayes in these, so is shee eyrher in a good constitution or languishing, and as she is furnished vvith all the meanes that may preserue and increase these, so she eyther prospers or decayes. This judgment of the Pastor is grounded upon verie good reasons. For upon this estate of the Kirk necessarily depends the glory of God, and salvation of soules,

soules, which are the tvvo things that make the difference betvvixt the Kirk of God, and all other societies of men in the vvorld, and therefore the Pastor hath reason to thinke, that all the riches of the earth, & all the glorie of all the kingdomes of the vvorld are not to be put in ballance vvith the glory of God, and the salvation of soules, that vvhich God vvith his ovvne bloud hath purchased and redeemed. Now vvhether the good of the Kirk in these things be better procured and preserved by the Prelate or by the Pastor, let them be ~~typed~~ hoyed by comparing them in the particulars followving.

I.

THE PASTOR his principall care is to preserue the puritie of doctrine in the Kirk, that Christs flock may be fedde with the wholesome word of life, and to oppose all contrarie and unprofitable doctrine, as poysonable and pernitious to the peoples soules, and for that purpose interteyneth in weekely meetings the exercise of the word, where the doctrine delivered by one, is judged by all the rest, whether it be sound and profitable, and taketh such order vvith the Papists, the greate corrupters of doctrine, and enemies to the peoples soules, that eyther he converteth them, or cutteth them off from the communion of the Kirk with the spirituall sword, and exhorteth the Magistrate, to execute the lawes made against them: whereby it came to passe that contrarie doctrine, and vayn and curious teaching either entred not into our Kirk, or was suddainly represſed and put to the doore, and Papistrie that had place before, was well nigh put out of the land.

The pastor careful to preserue the puritie of doctrine, for the good of the Kirk: the prelate cares more for his own things.

The PRELATE hath neyther leasure nor liking to looke to such exercise, and accounts no heresie so worthy his animadversion, as the alleaged heresie of Aerius *and his followers. It is manifest in historie from the beginning, that the heresies that haue most endangered the Kirk, haue either beene forged by the ingines, or favoured and borne out by the authoritie and credit of Prelates:* b *and this day, diverse false and dangerous doctrines are partly vented, and partly wincked at by them: neyther thinketh he papists greate enemies to the Kirk: but as the Iewish priests entertayned the Sadduces, albeit enemies to true religion, and hated Christians as their deadly foes, and as the Papist can agree with the formall Protestant, but thinks the*

k *As Christs reall descent into hell, many Lutherane, Arminian and popish errors.*

unconformable Calvenist his irreconcileable enemie, so the Prelate could agree with the common Papist for all his blasphemous doctrine and profession, because he is a friend to his Hierarchie. But the Reformed Christian, whom he calleth the Calvinist, and Puritane he can by no meanes beare, because he is professed unfriend to his Hierarchie. A Prelate as a Prelate is not opposite to the Papist, but to the Protestant.

The pastor in the matter of ceremonies lookes to the edification of the Kirk, which the prelate misregardeth.

2. The PASTOR knowing that a litle leaven leaveneth the whole lumpe, thinketh it dangerous for the peoples soules to borrowe eyther substance or ceremonie of religion from Antichristian corruption, and therefore warneth the people to beware of the least beginnings and appearances of evill, and while he deliberates aboute ceremonies, fitteſt for ordor and decencie, he intends nothing of his owne, but the edification of the kirk, and in the practise of ceremonies & circumstances orderly appointed, he looketh to the peace of the Kirk, that it be not broken, and to the consciences of the weake, that they be not offended.

The PRELATE liketh to simbolize with Antichrist his Ceremonies, putting the Papists in hope, that the bodie and substance of their superstition may be resumed by time, where the shadowes and ceremonies are so highly regarded. He intends nothing in appointing them, but the maintenance of his owne estate and dignitie, because he seeth and sayth, No Ceremonie no Bishop, *and in practise is more earnest in urging of Ceremonies, then of obedience to the greatest things of the Law, & by the Canons aboute matters, which they themselues call indifferent, doeth violence eyther to the bodies or consciences of the people, that thinke otherwayes, & maketh them to serue as roddes to scourge and whippe out of the Kirk, and ministerie, whom and when they thinke good.*

The past. in the whole course of his ministerie intends the feeding of the flock: the prel. to feede him selfe.

3. The PASTOR considering, that he is called to feede the flock of Christ, and to care for the peoples soules, in his entrie to the ministerie, will be loath to undertake a greater charge then he can in some measure overtake, and the lesse his charge is the greater is his contentment, not that he desireth to be idle, but to be faythfull, when he is entered he hath the work of the ministerie in singular regarde, as the most honourable and laborious worke that he can be employed aboute, whereof the best man is not worthy, and unto which the whole man is not sufficient, and therefore is resident among the people, serveth not by deputies and Suffraganes, but in his owne person, and is altogether taken up with the Pastors dueties, of preaching, praying, catechising, visiting, exhorting, rebuking, comforting, &c. but labours most diligently in the word and doctrine, because fayth commeth by the Word preached.

The PRELATE intending nothing, but to feede himselfe, at his

his entrie to his prelacie, he regards not so much the number of soules he should feede, as the number of chalders, the large revenues, and the great dignities he is to feede upon, and the larger his Diocie, the better for him: Hence is it, that he ascends from a Diocesan to an Archbishop, and a Primate. After he is entred he disdayneth the worke of the Ministerie, as base, and unworthy of his grace and great Lordship, he serveth by his deputies and Suffraganes, and thinks it a more honourable and necessarie imployment to attend and reside at Court, or at the places of civill judgment, as Councell, Session, Exchequor, and howsoever he appropriates to himselfe the reward of double honour due to them who labour in the word & doctirne, yet he thinkes, that he is not bounde to take the paines of that worke, unto which the double honour is annexed. So the Pastor must labour in the worke, and the Prelate must reape the reward, and which is more prejudiciall to the peoples soules, he maintayneth that learned & qualified preachers are not so necessarie in congregations, as Curats and Readers, that there is too much preaching, and too litle reading and praying, meaning nothing els but their confused Leitourgie.

4. The PASTOR dare not do harme to the peoples soules, because he is subject both in calling and conversation to the discipline of the Kirk, which stryketh upon the Pastor, as well as upon the people, and to bring the transgressers to repentance, he sitteth with his brethren in session, presbyterie & assembly, administring the holy discipline holily, that is, in sinceritie & faythfulnesse, without prejudice or partiality, and never ceasing, till the scandall be removed, the Kirk be purged, and the offender (if it be possible) be wonne unto God, and all this, as being Christs owne worke, he doeth with Christs owne weapons, that is with the spirituall sword of the word, which is mightie through God to subdue every thing exalting it selfe against God, and to bring sinners to repentance.

The past. subject to the discipline of the Kirk himselfe, & exerciseth it for the good of the people: the prelate neither subject to the discipline himself, nor exerciseth it for the good of others, nor suffreth the pastors to exercise it.

The PRELATE may doe what harme he will for his owne tyrannicall custome and practise, but not by any law eyther of Kirk or state, he exempteth himselfe in respect of his Episcopall administration, and as he is a Prelate from all censure, and scorneth to submitte himselfe to any Ecclesiasticall judicature, albeit the chiefe Apostles submitted themselues unto the Kirk, and albeit there be no subject in a Kingdome of whatsoever qualitie or condition, but in every respect he is under the controulement of some judicature in the Land where he liveth. And as he is thus singularly lawlesse of himselfe, so pretending the sole power of proceeding to belong to him by vertue of his place and office, he sweyeth the course of discipline, as best pleaseth his Lordship, processes beguune for trying of slanders, if the partie never so wicked have are *Argument of weight for my Lord or his Receaver, are incontinently by the Word of his Monarchicall authoritie stricken dead.*

Hereby it commeth to paſſe, that where prelates rule, ſinne reigneth, and the nearer the Bishops wings, the greater libertie for ſinne, as is ſeene in their owne houſes and traynes. And for this reaſon is it, that both Atheiſts and Papiſts like the Epiſcopall diſcipline, better then the paſtorall, which they call ſtraytelaced, becauſe it troubleth their corruption, whereas the other layeth the reynes upon their neck. And if the Prelate happen to proceede againſt offenders, his diſcipline conſiſts not ſo much in ſpirituall cenſure, as in worldly power and civill punishment, as fining, confining, impriſoning &c. which haue no power to worke upon the conſciences of ſinners to bring them to repentance, which is moſt proper for the preachers of the Goſpell, and the chiefe ende of Kirk diſcipline.

The paſtor would haue all things be done for the good of the Kirk, by the free aſſemblies of the Kirk: the prel. will rule all by him ſelfe, whether in aſſembly, or out of aſſembly.

5. The PASTOR for the good of the Kirk, is deſirous, that the aſſemblies of the Kirk, provinciall and nationall, be often holden and well kept, knowing how neceſſarie they are for redreſſing things amiſſe, for fulfilling things omitted, and for preventing evils that are like to enſue: and when the aſſemblie is convened he carrieth himſelfe toward his brethren, as toward the ſervants of Chriſt, and collegues of equall authoritie, none preſuming to any place or preheminence, though of order onely, and not of power, without the calling and conſent of his fellow brethren. There every one hath libertie to utter his minde, & every one is ready with the gift that God hath giuen him, as the diverſe members of one body, for the good of the whole Kirk: meeke Moſes and burning Elias, Eſay with his trumpet, and Aaron with his belles, Bonaerges and Barionah, the ſonne of thunder, and the ſonne of the doue, all moved by one ſpirit, with mutuall reſpect, reverence, and brotherly loue, joyne together in one concluſion, and if at any time they be of different judgements, they are not ſuddaine and ſummar in concluding things of importance, that concerne the whole, but that all may be done with uniforme conſent, after the example of the Apoſtles Acts 15, the concluſion is delayed, till all objections be ſatisfyed, and God giue greater light to ſuch as are otherwiſe minded, and ſo to the greate good of the Kirk, both peace and trueth are preſerved.

The PRELATE is as averſe from a free aſſembly, as the Pope is from a free Generall councall, and therefore will eyther haue none at all, or will haue them ſo ſlavish, as if they were but his eccleſiaſticall courts convened under him, and in his name. When this Aſſemblie is convened, at his owne hand, without calling or election, he taketh upon him to preſide & moderate. There no man hath libertie to utter his mynd before him, who hath power to raiſe up and caſt downe, to inlarge and reſtreyne, to preferre and poſtpone, or put in and put out at his pleaſure, and therefore no mans gift in ſuch meetings doeth good to the Kirk. And if it happen that his courſes be croſſed, and the beſt ſort oppoſe, then he rageth, and by his proude

boaſtings

boastings, and unreasonable raylings, he playeth the Prelate indeede, using Christs ministers & the Kirks Cōmissioners no better, then if they were his slaues or lackeys, convened to say Amen to all his intentions, and to waite upon Oracles falling from his mouth. In ende the pluralitie of voyces of the weaker sorte, and for the most part either emendicate or extorted, carryeth away the sentence which must oblige all, and therefore besides the tyrannies and unjust proceedings, proveth afterward to the greate hurte of the Kirk, to be the cause of many evils and great divisions.

6. The PASTOR in planting of Kirks, and placing of ministers without respect to any mans private judgment or affection with common consent, maketh choyse of the best qualified for graces and manners, and most fitte for the people he is to be set over, and that with theire owne speciall advise and desire, so that he giveth not the Kirk to the Minister, but the Minister to the Kirk, and in the act of ordination at the place where he shall serue, and in presence of the whole Congregation, he requireth of the Intrant neither oath nor promise, but what is appointed by the assemblies of the whole Kirk, as constancie in the fayth, obedience to the King, and fidelitie in his calling, and after he is admitted, he respecteth him as the conjunct Embassadour of Christ, equall in power and authoritie with himselfe, with no difference but of age and gifts.

The Pastor planteth the Kirk with the best men, with consent of the people, and without hurting the conscience of the intrant: the prelate with such as please him, without consent of rhe people or presbyterie, and with hurting ofthe conscience of the intrant.

The PRELATE excluding both the flock, whom the Pastor is to feede, and the fellow-ministers with whom he is to labour in the worke, except it be superficially and for the fashion, when now the Prelate and his domesticks (who haue greater hand in the planting of Kirks then both presbyterie and people) haue brought the matter to the point of ordination, c he giveth the Kirk to the Minister, rather thē the Minister to the Kirk, whereof there flowe so innumerable evils, that the Kirk hath as just cause to complaine now of the placing of Ministers by bishops, as the Kirk had of old of the planting of bishops through the corruption of Archbishops and Metropolitaneo. d The ordination must be at the place of the Prelates residencie, and not at the Kirk, where he shall serue nor in presence of the congregation; then is the intrant forced without any pretext of warrant from the kirk, to giue his oath and Subscription to Articles of the Prelates devising, for maintenance of his Episcopall authoritie, euen as the Pope doeth in consecrating Bishops and Archbishops, for establishing of his universall Supremacie. When he is admitted, albeit for gifts and all other respects he be worthy of double honour farre aboue the Prelate himselfe, yet the prelate contemneth him and his brethren, as poore presbyters, with

c *Dignitatibus viros dandos, non dignitates hominibus dicere solitus Æneas Syl. Platina. Magistratus alios mereri, & non habere: alios habere, & non mereri. ib.*

d *Præsidentia non ex virtute sed malitia æstimatur, nō dignorum sed potētiorum sunt throni, cathedra sine ullo acquiritur labore, & prelati sunt qui nihil ad gradū præter uam velle adferunt. Nazianz.*

Si percūctari velles quis eos præfecerit, Sacerdotes respondent mox, & dicunt, ab Archiepiscopo nuper sum Episcopus ordinatus, centumq; ei solidos dedi, ut Episcopalem gradum assequi meruissem, quos sī minime dedissem, hodie episcopus non essem. Ambros. citante Bulling. decad. 5. serm 4. Curritur ad curas ecclesiasticas, a doctu pariter & indoctu, quasi quisq; sine curis victurus sit, cum ad curas pervenerit. Bern. epist. 42.

double

double contempt. Whereupon we see that the Prelates and others by their example & doing esteeme not of Ministers for their worth & their works sake, but as they are in places of preferment, and as they are clothed with offices and titles of dignitie aboue their fellowes: and this againe makes worldly mynded Ministers to seeke estimation by greatnesse rather then by goodnesse.

The pastor by all means seeketh the peace of the Kirk. the prelate seeketh his owne peace & prosperitie.

7. The PASTOR procureth the peace of the Kirk, by following after things which make for peace, Rom. 14. for by the discipline and assemblies of the Kirk he preserveth veritie, without which there is eyther no unitie, or such unitie, as is but a conspiracie, and resisteth heresie the mother of the greatest divisions: so long as our assemblies had their libertie, there could arise no heresie among us, if it had broken up in a parish, a consistorie or presbyterie would haue borne it downe: or if it had proceeded further, thē the Synodall, or if it had not been able, the nationall assembly would haue suppressed it: for the same reason the Kirk of France, which was neareſt to ours, hath ben free of heresie: In the Low Countreys if the Kirks had enjoyed the libertie of theyr assemblies, which they wanted for a long time, Arminianisme had neyther troubled them, nor their neighbours. He never can find in his heart to urge or inforce unprofitable and untimely Ceremonies upon the Kirk, if it were for no other cause, but that they haue beene the apples of contention, and the cause of many Schismes, and will choose rather with Ionah to redeeme the quietnes and safetie of the Kirk with the losse of himself, then for his owne particular to raise the smalleſt tempeſt, that may perill her peace. He carryeth himselfe no otherwayes in his ministerie, then becommeth the humble servant of the Kirk, & feareth to be affected with Diotrephes his ambitious humour, of aspyring aboue his brethren, which is a speciall preservatiue of peace. He studieth to preserue holynes, without which there can be no sounde nor wholesome peace, he is ever at warre with that which is contrarie to holynes, and sendeth away all scandalous livers with the workers of iniquitie, that peace may be upon the Israell of God Psal. 25.

The PRELATE is accounted a peaceeble man, and pretends alwaies the peace of the Kirk, but indeede seeketh his owne peace and prosperitie, and opposeth the things that make for peace: for if it serue for his owne particular, he can oversee Papists and Hereticks, and suffer heresie to rise and spreade it selfe, that the Kirk may haue some other thing to think upon, then his Episcopacie, and may haue himselfe to runne unto in steade of assemblies, he careth not to make Schisme, and will fight with tooth and nayle for unlawfull and unprofitable ceremonies, which haue ever proved the cause of Schisme, and ere he redeeme the Kirks peace, by casting out

these

these cumbersome wares, he will rather cast over boorde many worthy ministers, suffer numbers of soules, for whom Christ hath dyed, to perish, and the Kirk of Christ tossed with troubles, by occasion of that noysome baggage, to sinke at last under the burden. Contention also commeth by his pride and ambition: for first, great places make great emulation, & hoate competition, as may be seene in Christs owne Apostles, e and historie maketh knowen in many others, what debate and contention, what war and bloodshed prelacie hath brought forth in the Christian world, between Kirk and Kirk contending for primacie, prelate and prelate for presidencie, Pope and Pope for papacie betweene Kings and Bishops for Souveraignitie: as betweene the Roman Emperours, and Roman Bishoppes: the Kings of England and the Primates of England.

e *Sicut olim pestiferam illam bestiã, quæ per Ariũ primo de infernis extulerat caput, cupiditas episcopatus induxit: sic hodiernam hæresin (nimirum pontificu Romani primatum) præcipue nutriunt, quos jam mendicare suppudet, Æneas Syl.*

8. The PASTOR contents himselfe with such a competent stipend, as is assigned to him for his service, whereby he hath neyther meanes to swell in pride and wealth, nor matter of excesse and superfluitie. And he hath but one body, so he undertaketh but one Cure, where he must be resident, and one Kirk living, which for feare of the censures of the Kirk, albeit he would, he dares not delapidate, but must leaue the Kirk patrimonie in as good or better case, then he found it at his entry.

The Pastor contents himself with his competent stipend, the prelate is a master of the Kirks patrimonie.

The PRELATE hath a Lords rent out of the revenewes of the Kirk, which at the first was destinate, and should be employed for better uses, and this he hath not for the service of the Kirk, but partly for his unlawfull attending civill affaires, and partly, for bearing out a Lordly porte in himselfe, his Ladie, their children and followers. He uniteth Kirks farre distant, to maki the morsell the greater for his wide gorge: he alloweth and defendeth pluralities, and Nonresidencies, by setting long taks without knowledge or consent of the Kirk, and by setting of fewe formes and taxwardes he raketh up all, and stinteth the Minister to a poore stipendiarie portion of fiue hundreth marks. So that the most Sacrilegious persons in the Land are the Bishops themselues, eating the meate out of the mouthes of many worthy pastors, that labour painfully in the Lords worke.

The Prelates obiection.

Obiect. Paritie is Anarchie and confusion.

THE PRELATE will obiect, that there shall never be any forme of Kirk government or discipline, which bringeth not with it some dangers and discommodities, and that must be the best, which hath the fewest. It cannot be denyed, but the Episcopall gouvernment hath also the owne inconvenients, whether we consider the Salvation of Soules, or the outward constitution of the Kirk, and worship of God, or the patrimonie of the Kirk.

But the Anarchie and confusion, which ever attendeth the puritie mayntayned by the Pastor is an inconvenience greater then all, & sheweth plainly, that the puritie of Pastors is neyther of God, nor can serve for the good of the Kirk: for God is not the God of confusion but of peace, and most of all in the Kirks of the Saincts.

The Pastors answer.

THE gouvernment and order appoynted by Christ can haue no danger, discommoditie nor inconvenience, but such as men bring upon it, and which through the neglect or contempte thereof they bring upon themselues. That therefore must be the best, which is best warranted by Christ, and approacheth neareſt to the simplicitie of the Apostles and the discipline of their times. Malignant wits haue ever beene readie to lay imputations upon Gods ordinances, as that his inward worship according to the Gospell of Christ hath no wisedome, that the outward hath no majestie, that his order of the Kirk is but Anarchie, becauſe it is not a monarchie: but as the naturall philosopher ~~sayth~~, the order of nature to be full of beautie, and the wise Statesman seeth the beautie of the order of a wise policie: so the Christian, when he seeth the order of the house of God, shall with the Apostle Col. 2. rejoyce to see it, and will preferre the beautie thereof to the wise government of the house & Court of Salomon, as being appointed by a wiser then hee: euen Balaam, albeit disposed to curse, when his eyes are opened to behold this wise order and marvelous beautie, shall be forced to open his lips, and to say, *How goodly are thy tents o Iacob, and thy tabernacles o Israell: for a house full of silver and gold I would not curse, for how shall I curse whom the Lord hath not cursed? or how shall I defye, whom the Lord hath not defyed? Numb. 23. and 24.* And that there is no confusion in the paritie mainteyned by the Pastor, it is manifest to him that desireth to see, for:

Anſ. Shewing by many particulars, that the order of the ministerie appointed by Christ is far from confusion.

1. *Confusion hath no subordination for disposing of things, and setting every thing in it owne place.*

   The parietie mainteyned by the Pastor hath a lawfull subordination of Elders to Pastors, of Deacons to Elders, of a Kirk Session to a presbyterie, of a presbyterie to a Synode, and of a Synode to a Nationall Assembly.

2. *Confusion hath no prioritie of respect of precedencie nor of order.*

   Parietie of pastors so shunneth ambitiõ, that it mainteyneth a prioritie of precedencie *f* and respect, for age, for zeale, for gifts &c. and a prioritie of order, whereby one is moderator of others in all their Synods, and meetings, such as was

f Distinguendum inter autoritatem meriti, & potestatis.

as was amongst the Apostles themselues, but without prioritie of power or jurisdiction aboue the rest.

3. *Confusion admitteth no commandement nor subjection:*
Paritie of Pastor, admitteth both: for every Pastor conducteth his owne flock, & every pastor is subject to a joynt fellowship of pastors in Presbyteries and Synods.

4. *Confusion is abhorred, both by nature and all Societies, as their greateſt enemie, which overturneth all, where it hath place.*
Paritie of Pastors hath the like paritie both in nature, and all sorts of societie: for in nature one eye hath not power over another, nor one hand over another, nor one foote over another, onely the head hath power over all. In the commonwealth and kingdome there is a paritie without a prioritie of power or jurisdiction betwixt one Baron and another, & betwixt one Nobleman and another, and in all the Collegiall jurisdictions in the Land under the King himselfe. In the worlde paritie betwixt one King and another, In the Roman Kirk equalitie betwixt one Lord Bishop and another, and betwixt two Archbishops, Patriarks &c. and in the Kirk of Christ betwixt Apostle and Apostle, &c. why then shall the divine paritie of Pastors be accounted a confusion.

The Paſtor & Prelate compared by the good of the Common wealth, and of our outward eſtate.

It is beſt both for Kirk and State whē civill and eccleſiaſticall authoritie joyne together.

ALbeit that ſometimes the povver Eccleſiaſticall be without the ſecular, and the members of the Kirk make not any civill corporation, as in the Apoſtles times, & long after. And ſome times the ſecular power be vvithout the eccleſiaſticall, and the members of kingdomes and corporations make not a Kirk, as amongſt the Heathen of old, and many nations and ſocieties this day; yet is it farre beſt, both for Religion and Juſtice, both for trueth and peace, both for Kirk and Common vvealth, when both are joyned in one : vvhen the Magiſtrate hath both ſvvords, the uſe of the temporall ſvvord, and the benefite of the ſpirituall ſvvord, and vvhen the Kirk hath both ſvvords, the uſe of the ſpirituall ſword, and the benefite of the temporall: When the two adminiſtrations civill and eccleſiaſticall, like Moſes and Aaron, help one another mutually, & neyther Aaron and Miriam murmur againſt Moſes, nor Jeroboam ſtretcheth out his hand againſt the man of God. Upon the one part, civill authoritie mainteyneth and defendeth religion, vvhere it is reformed, and reformeth religion vvhere it is corrupted. *Kings ſhall be thy foſter-fathers, and Queenes thy nurſe mothers*[a], *Kings ſerue the Lord in fear*[b]: *And then ſerue they the Lord* (ſayth Auguſtine) *vvhen they ſerue him not onely faythfully as men, but as Kings, and doe ſuch things in ſerving him, as none can doe but Kings,*

Civill authoritie doeth good to religion.

a *Eſa.* 49. 23.

b *Pſal.* 2. 11.

Quomodo ergo reges Domino ſerviunt in timore, niſi ea quæ cõtra juſ-

Kings, that is, vvhile they reſt not till Religion be eſtabliſhed, and God ſerved in their dominions, according to his ovvne Word. It hath ever been the greateſt commendation of Princes, that they haue begunne their government vvith the Reformation of Religion, as many vvorthy Princes haue done both before, and after the comming of Chriſt, for God preferreth Kings unto all others, and therefore Kings ſhould haſte to honour GOD aboue all others: Or that they haue exceeded all vvho vvent before them in this religious and Royall Chaire. AZA tooke avvay Idolatrie: but IEHOSHAPHAT removed the high-places alſo. EZEKIAH vvent further, and brake the Brazen Serpent, albeit a monument of Gods mercie: But this vvas the ſinne of his Reformation, that he razed not the Idoll Temples, vvhich vvas kept to good IOSIAH, vvho therefore hath this teſtimonie to the ende of the World, that like unto him there vvas no King before him, that turned to the LORD vvith all his heart, vvith all his ſoule, and vvith all his might. Upon the other part, true Religion, although it propone for the principall ends, the Glorie of GOD, and the Safetie of the KIRK, yet it ſerveth many vvayes for the Civill good, and vvorldly benefite of Kings and Kingdomes. Becauſe the true Religion, and no other, maketh Kings and Kingdomes to ſerue that GOD that giueth both Heauenly and Earthly Kingdomes. [c] Who looſeth the Bands of Kings, and girdeth their loynes vvith a girdle: Who is the onely Judge, that putteth dovvne one, and ſetteth up an other. And therefore godlyneſſe hath the promiſe, and true Religion hath many b'eſſinges attending. It is a bleſſed thing, vvhen a King, or a Kingdome ſerveth that GOD by vvhom kings reigne, and vvho giveth and taketh avvay kingdomes at his pleaſure: Next becauſe it qualifieth and diſpoſeth every man for his ovvne place.

ſa Domini ſiunt, religi ſeveritate prohibendo, a plectendo? aliter enim ſervit quia homo eſt, aliter quia etiã rex eſt: quia homo eſt ei ſervit fideliter vivendo, quia vero etiã rex eſt, ſervit leges juſta præcipientes, & contraria prohibentes, convenienti rigore ſanciendo ſicut ſervivit Ezechias lucos, & templ idolorũ, & illa excelſa qu contra præcepta Dei fuerant conſtructa, deſtruendo. Sicut ſervivit Ioſia talia & ipſe faciendo. Sicut ſervivit rex Niniviterũ, univerſam civitatem ad placandũ Dominũ cõpellendo. Sicut ſervivit Darius, idolum frangendo in poteſtatem Danieli dãdo, & inimicos ejus leonibus ingerendo. Sicut ſervivit Nebuchad. omnes in regno ſuo poſitos, a blaſphemando, Dei lege terribiliter prohibendo. In hoc ergo ſerviunt Domino reges, in quantũ ſunt reges, cum ea faciunt ad ſerviendũ illi quæ non poſſunt facere nisi reges. Auguſt. epiſt. ſeruus ad Bonifacium,

Religion doeth good t the whole commonweal

[c] *Hoſtis Herodes impie Chriſtum venire quid t mes? non eripit mortalia qui regna dat cœleſtia Sedulius Hymn.*

d Omne ſub regno graviorꝛ regnum eſt ſonec. Traged.

It maketh rulers to know, that every Kingdome is under a greater Kingdome, d and as they are advanced aboue all others, that they haue ſo mu.h the greater account to make. It maketh the ſubjects to obey for conſcience ſake, and ſubdueth the people under theyr Prince: which made Theodoſius to acknowledge, that his empire conſiſted more by Chriſtian religion, then by all other meanes. It keepeth true peace, both publick and private, and when peace can be no longer kept, it followeth after it to find it againe. It maketh men juſt and temperate in time of peace, not by reſtraint, vvhich poſitiue lavves doe, but by mortification. With Chriſtians to think ~~that~~ vvickednes is ſinne, *Whether of the tvvo commandeth more fully* (ſayth Tertullian) *he vvho ſayth, Thou shalt not kill, or he who ſayth, thou shalt not be angry: vvhich of the tvvo is more perfect to forbid adulterie, or to reſtraine the eyes from concupiſcencs &c.* It maketh every man to practiſe Chriſtianitie in the particular duties of his calling. In the time of war it maketh men couragious, & to feare none but him that can kill the ſoule. In perſecution it maketh invincible patience. Without confuſion it giveth at all times unto God, that vvhich is Gods, and unto Cæſar that vvhich is Cæſars, and vvithout uſurpation or injurie to any, it giveth unto Noblemen, Stateſmen, Barons, Burgeſſes, and all from the higheſt to the lovveſt in the Kingdome, their ovvn places, preferments and priviledges, according to the ſoveraigne lavv of juſtice.

The beſt religion is beſt for the ſtate

All eſtates haue neede of this divine influence, and of all theſe comfortable effects, and every religion promiſeth them all, but onely Chriſtian Religion is able to performe them, and the more Chriſtian it is, that is, the more neare that it cometh to the puritie & ſimplicitie of Chriſt and his Apoſtles both in doctrine and diſcipline, and the more chriſtianly, that is, the more povverfully it be urged upon the conſciences of men, the more effectually it proveth for theſe happy ends. Let us then upon this ground proceede to our tryall, vvhether the Paſtor or Prelate be more profitable for the Countrey and Common vvealth.

The

THE PASTOR preserveth the prosperous estate of the Kingdome and commonwealth, by labouring to preserue pietie, righteousnesse, and temperance in the Land, and by oppsing with al his might against Idolatrie and all sorts of impietie, against unrighteousnesse and all sorts of injurie, whether by craft or violence, and against intemperancie, incontinencie, unlawfull mariages, divorces, and whatsoever kinde of impurities: *e* for these three where they reigne he knoweth to be more neare and certaine causes, first of the many calamities and judgements of God, and then of the alterations and periodes of states and Kingdomes, then eyther the intricate numbers of Plato, or the unchanged course of the heauens, or what other cause is pretended by philosophers or politicks, becausse these where they raigne, they threatten a ruine from the true fatalitie of Gods providence & justice, & doe shake the pillars of all humane societie, as Idolatrie the pillars of the Kirk, unrighteousnes of the Cõmonwealth, and intemperance of the family, & one of the three falling, the other two cannot long endure.

The Pastor preserveth the Commonwealth, which the prelate ruinateth.

e Non tam numerorum simulacra inania, aut Solis & Syderum immutabilis ratio urbes & regna perdunt: quam impietas primum, deinde injustitia, & virtutum expultrix luxuria. Dom. de la None. discurs polit. 1.

Causas eversionis reipublicæ quærunt in ipsa reipublica. Arist. polit. 5. Bodian. de reipub. libr. 4. Danæus politi. cap. 5.

καὶ ἀσεβεστέρους περὶ θεοὺς, καὶ ἀδικωτέρους περὶ ἀλλήλους, καὶ ἀνοσιωτέρους περὶ τὰ ἐπιτήδεια τῇ πόλει γενέσθαι ἢ πρόσθεν ἀπεδείξαμεν: *Xenoph. pæd. Cyr. 8.*

Felix respublica esse non potest, si antiquis moribus, recentibus moribus. Chokier

Hæc nisi urbe abierint, centuplex rursus rebus servandis parum est. Plaut.

The PRELATE upon the contrarie, by taking in his owne hands the power of the generall assembly, which was a great terror to sinne, by depriving some worthy pastors of their places, and others of their authoritie in censuring of sinne, by destroying the discipline of the Kirk, and by his owne many unlawfull practises and permissions, hath giuen way to Idolatrie, blasphemie, and the prophanation of the Sabboth, to all sorts of Scandalous and notorious Sinnes of unrighteousnesse, uncleannes, and of the abuse of Gods creatures, for which the wrath of God commeth upon the world. But most of all by bringing a great part of the kingdome under the guiltines of the violation of the covenant of God, and of doing against their oath and Subscription hath drawne on many visitations from the hand of God, doeth dayly provoke the Lord to further wrath, stryketh at the pillars of all Societies, and poseth on the periods of State and Kingdome.

2. The PASTOR accounteth vertue, trueth, righteousnesse, Christian simplicitie, and prudence to be the best policie, not onely for his owne practise, but for all that are in authoritie, and for all societies: and therefore pronounceth anathema upon the chiefest axiomes of Machiavels arte, *f* whom he judgeth to be as pernicious a master of policie, as Antichrist is for matters of Religion: and these two to be the principall suppostes of Sathan, the direct enimy of Christian fayth and obedience, and the craftie subverters of

The pastor loveth Christian simplicitie, and not Machivels policie: the prelate liketh policie more then that simplicity.

f Ante omnia optandum principi ut pius videatur, non tamen ut sit. Oportet principem semper adversarium in se alere, ut eo oppresso potentior videatur. Religio animos hominum

of Kirks and Commonwealths, unfitte for all, but moſt unfitte for us, whom grace hath favoured with the light of the trueth, and nature hath fashioned to be open and plaine.

The PRELATES practiſes doe proclaime what policie pleaſeth him beſt. Simulation, diſſimulation, falſehoode and Flattery are knowen to be the wayes of his promotion. He ſtandeth in his grandeur and poßeſſeth his peace, by promiſing good ſervice in parliament to the King, againſt the Nobilitie, and blowing the bellowes of diſſention betwixt them: he warmeth himſelfe at the fire he hath rayſed betwixt the King and the Kirk. He beareth with men of every religion, providing they be not Antiepiſcopall. He urgeth Ceremonies, which he himſelfe otherwiſe careth nothing for, that they may be a band of obedience to the ſlavish, and a buckler of Epiſcopacie againſt the oppoſites, he ſuffereth papiſtrie to prevaile, and new hereſies to ariſe, and giveth connivence to the Teachers of them, that there may be ſome other matter of diſputation amongſt learned men, then about his myter. If all would follow his arte and example, Antichriſt & Machiavel would be our chiefeſt Maiſters, and every Scottish man of ſpirit would proue another Cæſar Borgia, or Ludovicus Sfortia g.

g Alter urbinatem, alter Mediolanenſem Ducatum artibus Machiavellicis invaſit, & ad tempus tenuit, uterq; Machiavellica politia exemplar perfectiſſimum miſero periit. Dane. polit. præfat.

The Paſtor diſtinguisheth betwixt things civill and eccleſiaſticall, and holdeth him at his owne calling: the prelate confoundeth all, and will rule all.

3. The PASTOR according to the nature of things diſtinguisheth betwixt the things of God and the things of Cæſar, betwixt the ſoveraigntie of Chriſt, and the ſouveraigntie of man, betwixt the dignitie of the Stateſman and honour of the Elder, that labours in the word and doctrine, betwixt the palace of the Prince, and the Miniſters manſe, the revenues of the Noble-man, and the Miniſters ſtipend; and according to the grounds of policie *h* holdeth, that many offices ſhould be conferred upon one man, except rarely, by the ſpeciall favour of Princes, upon ſome that are eminent, as miracles for engine, for wiſedome, and dexteritie, by reaſon of mans infirmitie, the weight of authoritie, the order of policie, and the peace of the people: that as everie thing in nature doeth the owne part, the ſunne shyneth, and the wind bloweth, the water moyſteneth, ſo every man ſhould be ſet to his owne taske, *i* that one man cannot both be Æneas and Hector, Cato and Scipio, farre leſſe can one and the ſame perſon be ſufficient for the greateſt affaires, both of Kirk and policie. And therefore the Paſtor keepeth himſelfe within the bounds of his owne place and calling, and neyther medleth with civill cauſes, nor taketh upon him civill offices, nor ſeeketh after civill honour.

h α; πρ⊙ιν. *Ariſtot, polit. 4.*

not

The PRELATE maketh no diſtinction, but confoundeth all, as compatible ynough, if he be the agent. And albeit for any good parts

Signidem

i *Nemo ſquam exiſtimat ſe poſſe ſimul Æneam & Hectorem, Catonem & Scipionem in theatro civitatis agere. Caſ. politi libr. 2.*

parts to be no miracle, but neighbourlike, k *yet he findeth himself sufficient for every thing in Kirk and Common-wealth, and telleth all for fish that commeth in his nette, whether Civill offices, Civill Honours, civill causes, or civill punishments: Like a Prince he hath his castle, his Lordship, his Regalitie, Vassalry, &c. He hath power to confyne, imprison &c. and taketh it hardly, when he is not preferred to Offices of estate, as to be Chancellor, President &c. which his predecessors had of old. And thus against all grounds of good policie he stands in pompe, as a mightie Gyant, with one Foote in the Kirk upon the necks of the Ministers, and with another in the state, upon the heads of the Nobilitie and Gentrie.*

4. The PASTOR assisteth the Civill Magistrate in planting of virtue, and rooting out of vice, partly by powerfull preaching home to the Consciences of sinners, l partly by censuring lesser offences, which the Magistrate punisheth not, as lying, uncomelie jesting, rash and common swearing, rotten talking, brauling, drunckennesse &c. Wherethrough the passages to murther, adulterie, and other great offences are stopped, the people prevented in many mischiefs, and great enormities, and the Magistrate many waies eased, and partly in censuring of greater sinnes, and purging the Kingdome of foule offences: for he joyneth the Censures and the spirituall sword of the Kirk with the sword of the Magistrate, so unpartially, that none are spared, with such expedition and diligence, that sinne is censured, and not forgotten, with such authoritie, that the most obstinate haue confessed, that the Kirk had power to binde and loose, with such sharpnesse and severitie that Malefactors haue beene affraide, and so universally, that, as there is no crime censurable by the Kirk, but the same is punishable by temporall Iurisdiction, so he holdeth no sinne punishable by Civill Authoritie, but the same is allo censurable by Spirituall power, the one punishing the offender in his bodye or goods, the other drawing him unto repentance, and to remoue the scandall.

The PRELATE is unprofitable to the Civill Magistrate in planting of virtue, and rooting out of vice: for where his government hath place, preaching hath more demonstration of Arte for the praise of the speaker, then of the Spirit for the censuring of sinne, and conversion of the sinner: He passeth small offences without any censure, & thereby openeth the way to the greatest sins of murther, adulterie &c. and giveth the Magistrate his hands full. He vendicates to his court and jurisdiction some crimes, as proper for his censure,

k *Romani, Macedones, Lacedæmonij legem tulerunt, ut nemo duobus simul fungatur officiis. Metiothus exercitū ducit, Metiothus vias curat, Metiothus furinā tractat, Metiothus cūctis aliis præest, Metiothus itaq; pierabit.* Plutarch.

The Pastor assisteth the civill Magistrate, the prelat hindreth him.

l *Hæc coertio ad Christi normam dirigitur, latenter primum & amice, deinde paulo acerbius: tunc nisi pareat sequitur interdictio sacrorum gravis & efficax, interdictionem animadversio magistratus. Ita fit ut quæ legibus nusquā vindicantur, illic sine vi & tumultu coerceantur, ig-tur nulla meretricia, nullæ ebrietates, nullæ saltationes, nulli mendici nulli otiosi in ea civitate reperiuntur.* Bodin. de rep. Genevens. meth. hist. cap. 6.

which yet he paſseth lightly. The cenſures of the Kirk and ſword of excommunication in his hand ſerue for ſmall uſe againſt greater ſins. For eyther they are not uſed at all, or ſo partially, that the greateſt ſinners eſcape uncenſured, or ſo ſuperficially, that they are rather a matter of mocking and boldneſſe in ſinne, then of repentance to the ſinner, or of removing the offence.

The paſtor profitable to the commonwealth, but not chargeable: the prelate chargeable but not profitable.

5. The PASTOR is chargeable to no man beſide his ſober and neceſſarie maintenance allotted unto him for his neceſſarie ſervice, which the people can no more want, then they may want religion it ſelfe, or their owne temporall and eternall happines.

m *Non eſt ſtudendum ut plurimi ſint in repub. magiſtratus, ſed ut quam cõmodiſſime & optime gerant remp. ij qui erunt neceſſarij.*

The PRELATE contrarie to the rules of policie m *againſt the multiplying and mainteyning of idle officebearers, hath for one office, ſerving for no good uſe neither to King, nor Kirk, nor Countrey, allowance of a large rent, is a great burthen, and is many waies chargeable to the Commonwealth, and to particular perſons; by his great lands and Lordship, by actions of improbation, reductions of feiffes, declarator of eſheits, entreſes nonentreſes &c. by ſelling of commiſſariats &c. by rayſing and rigorouſly exacting the Quots of Teſtaments, by ſommes of money giuen unto them, their ſonnes or theyr ſervants, for preſentations, collations, teſtimonials of ordination, or admiſſion, ſometimes by people who would be at a good Miniſter, and ordinarily by the cannie friends of the intrant, who can finde no entrie but by a golden port.*

The paſtor a mainteyner of Schooles and learning, the Prelate of neither.

n *Quales ſchola exhibet homines, tales habitura eſt reſpublica. Dan. pol.*

Hinc major pars ſalutis vel corruptionis reip. pendet, & ex ſcholarum fontibus, divini & humani juris præſidium vel expugnatio oritur; ibi enim diſcuntur prima literarum monumenta, artes ingenuæ mores, jura divina & humana, quæ omnia permaxime intereſt incontaminata ſervari &c. Greg. Tholoſ. lib. 13. cap. 3.

Plebeiis argenti, nobilibus auri, principibus gemmarum loco literas eſſe debere. Æneas Syl. Platina.

Indoctus Epiſcopus aſino comparandus. idem.

6. The PASTOR would haue learning to growe, & conſidering that n Schooles and Colledges are both the ſeminarie of the Commonwealth, & the Lebanon of God for building the Temple, deſyreth earneſtly, that there might be a Schoole in every congregation, that the people might be more civill, and might more eaſily learne the groundes of Religion, he would haue the beſt ingynes choſen & provided to the ſtudents places in univerſities, the worthyeſt & beſt men to the places of Teachers, who might faythfully keepe the Arts and Sciences from corruption, and eſpecially the trueth of Religion, as the holy fire that came down from heauen was kept by the Levites. He deſireth the rewards of learning to be giuen to the worthyeſt, and after they haue received them, that they be faythfull in their places, leaſt by loytering and lazineſſe, they become both unprofitable and unlearned.

The PRELATE is not ſo deſirous of learning in himſelfe, as of ignorance in others, that be onely may be eminent both in Kirk and Commonwealth, and all others may render him blinde obedience and reſpect. He devoureth that himſelfe which ſhould entertaine particular

cular schooles: he filleth the places of students without tryall of their ingines to pleasure his friends and suyters, contrarie to the will of the maisters and the Acts of the foundations; he filleth the places of learning not with the learnedst, but the welthiest sort, who for any vigilancie of his might both corrupt the humane sciences and bring strange fire into the house of God. If a learned man happen to attaine to one of their highest places, which they call the rewards of learning, incontinent their learning beginneth to decay, and their former gifts to wither away. So that their greate places and prelacies eyther finde them or make them unlearned.

7. The PASTOR by the gouvernment of the Kirk prescribed in the word, *o* is strong to resist or represse Schismes, heresies, corruptions, and all the spirituall power of sinne and Sathan, but hath no strength to withstand the temporall power and authoritie of Princes. The same gouvernment sorts with monarchie no lesse, then with Aristocrasie through the wisdome of the Sonne of God, who fitteth the same for all nations, and diverse formes of civill policie. The Pastor acknowledgeth his Prince to be his onely Bishop, and overseer superintendent over the whole Kirk in his dominions, as being the preserver of the liberties of the Kirk and keeper of both tables. To whom also the generall assembly of the Kirk, or some few commissioners chosen by them and convened, when it is thought expedient by the Kings Commissioner, may giue his Majestie better and more speedy satisfaction in Kirk affaires, and with greater loue and contentment of the whole Kirk, and of all his Majesties loving subjects, then can be giuen by the thirteene Prelates. All which may be done upon a small parte of the prelates rent, for bearing the charges of his Majesties Commissioner, who also may be changed at his Majesties pleasure.

The Pastors gouvernmẽt by assemblies meeter for a Monarchie thẽ the episcopal gouvernment.

o *Possunt judicare, non possunt præjudicare, habent vim charitatu, non habent vim authoritatu. Hugo de S. victore de sacram. part. 2.*

The PRELATE and his gouvernment is weake to withstand the spirituall forces of sinne and Sathan, but is strong to oppose the temporall power of princes, and hath beene of all enemies the most dangerous to monarchie; for howsoever now, while opposition is made, he flatter & fawne upon the Prince for his owne standing, yet if all Ministers and the whole Kingdome did acknowledge his Superioritie to binde the conscience, the Primate of the Kirk would be more powerfull then any Subject in the kingdome, p *and might proue as terrible to Kings, whatsoever their Religion were, as Popes haue beene to Emperors, and Prelates haue beene to Kings in former times. He hath no power for all his credite and Lordly authority to get any thing done to his Majesties satisfaction, and with contentment of the Kirk, for all the craft and violence, that hath been so long bended, never one whole famous congregation within the Kingdome is eyther conquested, or like to be subdued to his Conformitie, but eyther the better or greater part, or both haue resisted. And yet for his Lordly maintenance he*

p *Quod si Christia. ni olim non deposuerunt Neronem & Diocletianum, & Iulianum apostatam ac Valentem Arianum & similes, id fuit quia deerant vires temporales Christianis. Bellarm. de Rom. Pont. l. 5. c. 7 pessime sed ut Hierarchicum decebat.*

hath impayred the rent of the crowne, in so farre as it was aided by the collectorie, he pulleth from the King the rents of great benefices, the homage of Vassales with their commodities, Regalities, & other priviledges more proper for the Scepter then the Shepheards staffe.

The Pastor taketh no mans title, nor dignitie nor place: the Prelate taketh all these from the Nobles and Peeres of the Land.

8. The PASTOR desyreth no other title, but to be called the minister of the towne or parish, he stryveth with no man for precedencie, he seeketh no place in the Common wealth, neyther in Counsell, Session, nor Exchequor, but stirreth up, and soundeth the Trumpet in the eare of the generous spirits of the Kingdome, to shewe themselues worthy of their owne places, and whether he be Minister in brough or land, he is a Common servant to all, from the highest to the lowest, to parents and children, to Masters & servants in all pastorall dueties: while he liveth he harmeth none, but helping all, procuring honour to the greater, & maintenance to the poorer sorte, & when his life is brought to a comfortable end, every soule blesseth him, and all mourne for him, as for a common parent,

The PRELATE according to the politicall axiome q When vertue waineth, Vanity waxeth, and many titles much vanitie, *disdayning to be called any more the Minister of Christ, hath taken upon him the Titles of the Nobilitie, My Lord of Orknay, My Lord of Cathnes, My Lord of Murray, My Lord of Argyl, &c. with the title he taketh the place before them, and filleth their places in Councell and Session, and when risen up from his dunghill, he is set on high places, and is drunken with his new honours, he lifteth his eares like Isis Asse, and as handmaides, when they become mistresses, he waxeth so insolent, that he can not be borne. In his owne citie he will haue homage of all, overtruleth the election of their Magistrates, harmeth both parents and children through the Countrey, by giving warrant for suddaine and secret mariages without proclamation, which the verye Counsell of Trent cannot but allowe, he taketh the honour of the greater to himselfe, and spends that upon his pride, which should serue for the poorer sorte. And when after many wishes, his life at last is brought to an ende, the whole Diocie is filled with joy, and his owne familie and friends are filled with centempt, and disgrace.*

9. The PASTOR maketh the Kingdome fitte for warre, against the time that necessities giue alarme: for, by labouring to make the people truly religious, he maketh them resolute for both parts of Christian fortitude, actiue and passiue, for doing valiantly, and suffering constantly. In the time of peace, he stirreth them up against softnesse and intemperancie, to diligence and labour, whereby their bodies

The Pastor maketh the mindes, the bodies and estates of the people fit for warre: the prel. disableth all.

q *Virtute decrescente crescit vanitas, & titulorum arrogantia proverbium de repub. Veneta cū usurparetur titulus, Domine, simpliciter, tunc facta est respu. cuius Domine stabilita est: Magnifice Domine tunc eversa est.*

Plebeios ex humili genere natos, si ad dignitates & honores pervenerint, immemores suæ sortis, plerumq; ambitione insolenter se efficere alios, deprimere conari cōstat. ijdē multo insolentiores & propemodum intollerabiliores magna cū iactura reip. esse solent, quā qui nobili celebri & vetere stirpe geniti sunt, ita ut veterū ille recte dixerit. Baiuli imperāt & mali sunt superiores boni, metuone navē fluctus opprimat. Camer. cent. 2.

Μηποτε δελευσωσι γυνη δεσποινα γενοιτο. *Epig. græc.*

r *Fortiter ille facit qui miser esse potest.*

bodies are the more able and durable: He strengtheneth also the nerues of warre, by contenting himselfe with a meane estate, & by his doctrine and example teaching people to spare in peace, for the time of warre.

The PRELATE maketh the Kingdome unfitte for warre: for by his government the people loose true fortitude, with the loue of Religion, that if they haue any kinde of Courage for battayle, it is not so much the invincible courage of Christian Religion, as the carnall and bastard Fortitude of Paganisme, which in comparison of the former hath ever been but pusillanimitie. By his oversight of ryoting and idlenes, their bodies become weake and effeminate, and by his owne large rents, and his example of prodigalitie, which to them is a law, he enervates the estate, and cutts asunder the sinewes of warre.

The Prelates objection.

THE Prelate *will object, that if you that are Pastors understoode eyther the manners of the people, or the grounds of policie, ye would see that neyther can Noblemen, and others giuen to their pleasure beare your simple and censorious forme of preaching, nor your austeere, and precise forme of discipline, and life, nor yet can the High Court of Parliament wante the Prelates, which make up one of the three estates: that ye are but shallowe, and considers not what depth this drawes.*

Object. The estates of parliament cannot bear the severitie of Pastors, nor want the prelates to be the third estate.

The Pastors answer.

WE knowe, that of all rancks, there be some who loue their pleasures more then God, and these, according to the first flattering parte of the objection, will say with the old verse:

Non mihi sit Servus, Medicus, Propheta, Sacerdos.
He is no servant fit for me,
Who Phisitian, Prophet, Priest will be.

For such may neyther abide to be cured of their spirituall evils by the Counsell of God, nor to heare of the evils that will come, if they refuse to be cured, nor to be exhorted to repentance, when the calamities are ~~turned~~ upon them, that they may be turned away: but all are not such, and from ~~which~~, while they are in their pleasures, we make appellation to themselues, while they are in the paines or terrors of death, & to be presented before the judge, whether thē the pastor or prelate pleaseth thē better? The other part of the objection, the wisdome of the King and of the honourable Estates of Parliament can answer, who know how a Parliament may be perfect without eyther Pastor or Prelate. If, by the name of a parliament, we understand a generall & nationall meeting of the whole Kingdome and Kirk by their Commissioners

Ans. Shewing that the faythfull pastor will at some time be found comfortable to all estates, and that the parliament may be perfect without the Prelates.

missioners, with their supreame Magistrate, and King, every one to giue his advise and judgment respectiue, according to the nature of the societie civil, or ecclesiasticall, which he presents: commissioners of the Kirk, to giue resolution from the word of God, if neede be, concerning matters civill, but not to meddle with civill causes civilly, and to propone petitions to the King & estates for the good of the Kirk, to require their civill sanction, & to see that nothing be concluded in things civill, that may be a hinderance to the worship of God. The Nobilitie with the Cõmissioners of Barons, and Burrowes for civill matters, & to add the civill sanction in the matters of Gods worship, Kirkmen chosen & instructed by the Kirk, may sit in Parliament after this sense, and are bound to cõtribute their best help for the honour of the King & good both of Kirk and Countrey. But if by a Parliament we understand the highest Court & supreame judicature civill, medling onely with civill matters, or with matters of religion civilly, as to adde the civill sanction, and to ratifie by civill authoritie, what hath been put in Cannon by the Kirk before, thē the assembly of the Kirk or their Commissioners may, or should attend the High Court of parliament, as the Convocation house doth in our neighbour Kingdome, but can haue no place nor vote in parliament, neither in making lawes aboute things civill, nor in the civill authorising in matters of Religion: for Ministers should not judge of the right of inheritance, nor pronounce sentence aboute forfeyture, nor make lawes about weights, and measures &c. but should exhort the people to obey the civill powers. Without bishops or ministers lawes haue been made by Parliament, & may be made now no lesse then without Abbots, Priors &c. who had once vote in Parliament no lesse then they. Their benefices are Baronies, in respect whereof they claime vote in parliament; but they are not Barons or proprietars, & heretable possessors thereof to transmit them to their heirs, or to alienate them, but onely are usufructuaries to haue the use of the fruits of them for their time. Neither doth it suite with the ministers calling, to haue such Baronies, nor are they to be reckoned for ecclesiasticall persons, but for civill, when they haue place in parliament in respect of these Baronies, and therefore cannot vote there in name of the Kirk.

Conclusion. TO conclude then, whether we looke to the word of God, or to the more pure and primitiue times of the Kirk, or to the nature & use of things indifferent, or to the Reformation and proceeding of our owne Kirk, or the good of the Kirk, and of the peoples soules, or to the happinesse of the Commonwealth, and the good of every one, from the King that sitteth upon the Throne,

ter, we may see, whether the Pastor, or the Prelate, whether Reformation or Conformitie is to be followed by the true Christian and Countreyman. And that there is as greate difference betwixt the Bishops of our times, and the faythfull Pastors of the Reformed Kirks, as is ~~from~~ the light that commeth from the starres of heauen, and the thick darkenesse that ariseth from the bottomlesse pitte. And it may be made manifest, that since Bishops were cast in the moulde of the man of sinne, whereso-ever they haue ruled, whether amongst the Papisticall and the Reformed (some fewe excepted, who when they ventured upon these places, wente out of their owne element) they haue been the greatest plagues both to Kirks, and Kingdomes, that ever had authoritie in the Christian world. Neither needeth any man to object, that the Comparison that we haue made, runneth all the way betwixt the good Pastor, and the evill Prelate, and therefore may be answered by the like unequall comparison, betwixt the good Prelate and the evill Pastor, as if the most part of the episcopall evils aboue mentioned were onely the personall faults of the men, & not the corruptions necessarily accõpanying the estate and order of Prelates, and that if good men fill these places, there is no danger but the Kirk may be aswell, or better governed by prelates, then by Pastors: for the comparison is not so much betwixt the Pastor and Prelate, as betwixt the office of a Pastor and the office of a Prelate or Bishop. *It is one thing* (as Augustine sayth) *to use an unlawfull power lawfully, and an other thing to use a lawfull power unrighteously and unjustly.* Pastors may haue their owne personall infirmities, and never so many as under the Prelates gouvernment: and Prelates may haue their owne good parts, and never so many as by the occasion of the Pastors opposition: but neyther the one nor the other are to be ascribed to their offices, nor is the lawfulnesse and unlawfulnesse of their offices to be judged by their persons. It is true, when an unlawful power and a lawlesse man meete together the case of those that are under his authoritie must be the worse, as we may see in the Papacie, which being alwaies evill for the Kirk, yet haue proved worse, when monsters in steade of men haue sitte in that seate. But it is evident, that the evils which Prelates and their Lordly government bring upon the Kirk, doe flowe from their sole jurisdiction, exorbitant power, medling in civill government, and the curse of God upon that unlawfull estate, all which are common to the whole order, and not peculiar to some persons. And the corruptions which are common to all in these places, although greater in some then in others, of necessitie must

A generall objection answered.

s *Aliud est injusta potestate juste velle uti, & aliud est justa potestate injuste velle uti. August. de bono conjug. cap.* 14.

must flowe from the unlawfulneſſe of the ſtate and office it ſelfe. It is ſo farre, that good men put in the places of Prelacie, can make the government good, that the places of prelacie haue ever corrupted the men, and made them worſe. So it was with Æneas Sylvius, who before his Popedome ſeemed ſound and honeſt, mainteyning many points againſt the tyrannie of that ſeate, but being made Pope Pius the II, retreated all, and proved as impious and Antichriſtian as the reſt: So many that haue beene of good account in the Miniſterie, and giuen hope of great good by them to the Kirk, when they entred to be Bishops, yet wholly degenerated from their firſt works, and learned betime *ululare cum lupis*, to houle with the wolues: the experience whereof made Queene Elizabeth to ſay, *When she made a Bishop, that she marred a good Miniſter.*

FINIS.

GEntle Reader be intreated favourablie to paſſe by ſome ſlips in printing: as when one letter is put for another, as *n* for *r* *Scacarium* pag. 28. lin. à fine 6. or one letter is wanting as pag. 20 in margine *Aerianum*: or a letter abounds, as pag. 63. in margine *Bodin. rep.* or when a ſillable is wanting pag. 26. lin. ult. *became.* pag. 41. in marg. *Scoticanæ.* or altered pag. 64. in marg. *ſævitia.* or a word is miſplaced, pag. 25. med. *& the daughter had devoured the mother.* and ſome other the like.

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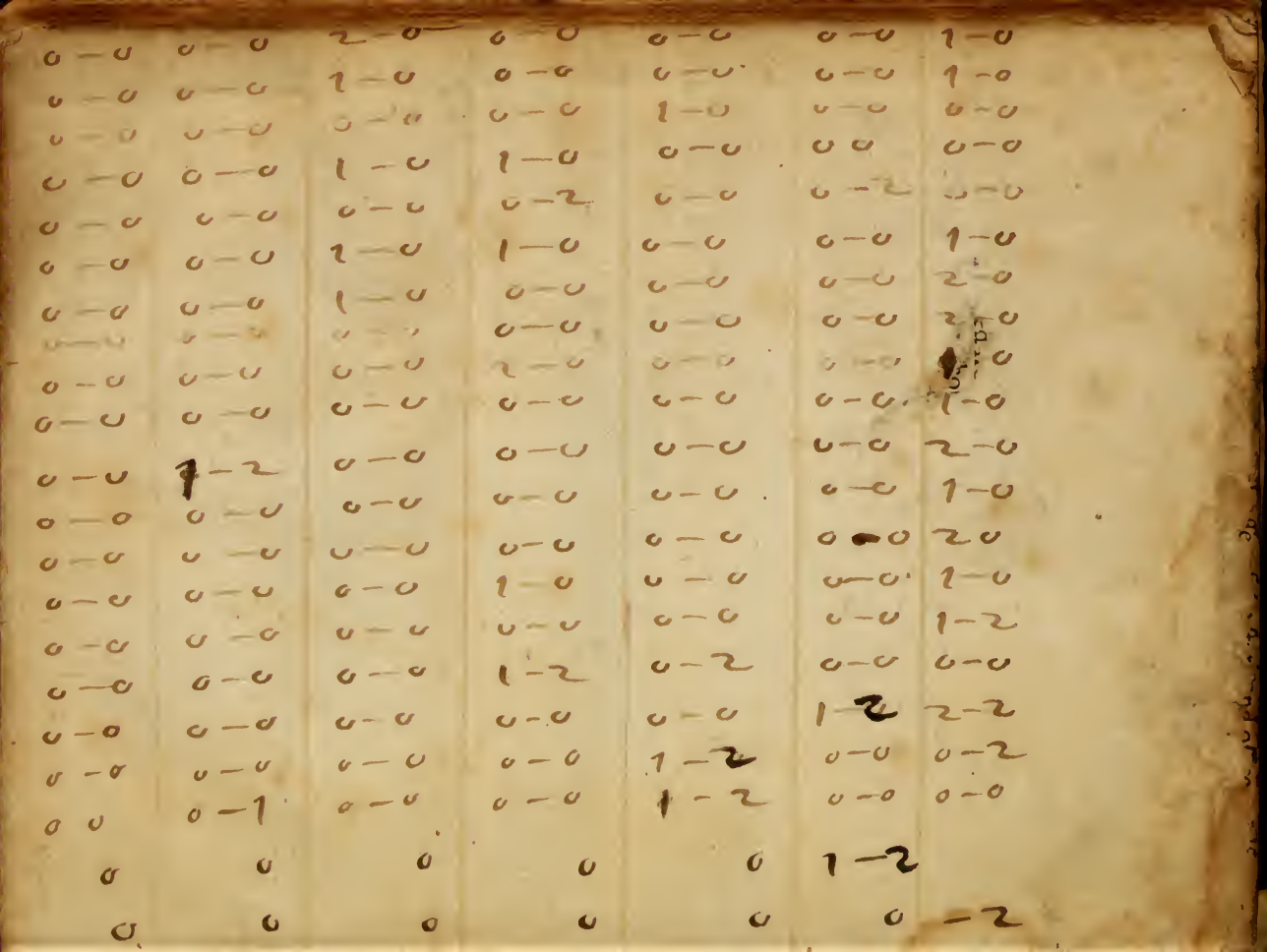
12	—	—	—	—	0	2		
14	—	—	—	—	0	1		
15	—	—	—	—	1	0		



0	0	0	0	0	$-1\frac{1}{2}$	0
0	0	$1\frac{1}{2}$	0	0	0	0
0	0	0	0	0	-3	0

$\frac{1}{4}$ 11 $-1\frac{1}{4}$ 01 $-3\frac{1}{4}$ 30 -2 32 -2 12 $-0\frac{1}{2}$ 27 -2

7.

663